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C.

MEMORIALS

OF THE

Most Reverend Father in God

THOMAS CRANMER,

SOMETIME LORD ARCHBISHOP OF CANTERBURY.

WHEREIN THE HISTORY OF THE CHURCH,

AND

THE REFORMATION OF IT, DURING THE PRIMACY OF THE SAID ARCHBISHOP, ARE GREATLY ILLUSTRATED; AND MANY SINGULAR MATTERS RELATING THEREUNTO, NOW FIRST PUBLISHED (1694.) IN THREE BOOKS.

COLLECTED CHIEFLY FROM RECORDS, REGISTERS, AUTHENTIC LETTERS, AND OTHER ORIGINAL MANUSCRIPTS.

BY

JOHN STRYPE, M.A.

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THE

APPENDIX

TO

THE MEMORIALS

OF

ARCHBISHOP CRANMER.

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THE APPENDIX TO THE MEMORIALS OF ARCHBISHOP CRANMER.

NUM. I.

Account of Mr. Pool's Book by Dr. Cranmer.

To the Ryght honorable, and my syngular good Lorde, my Lorde of Wylshire.

IT may please your Lordeshipe to bee advertised, that the Kynge his grace, my Lady your wyfe, my Lady Anne, your doughter be in good helth, whereof thankes be to God. As concernynge the Kinge hys cause, Mayster Raynolde Poole hath wrytten a booke moch contrary to the kinge hys purpose, wyth such wytte, that it appereth, that he myght be for hys wysedome of the cownsel to the kinge hys grace. And of such eloquence, that if it were set forth and knowne to the commen people, I suppose yt were not possible to persuade them to the contrary. The pryncypal intent whereof ys, that the kinge hys grace sholde be contente to commyt hys grete cause to the jugement of the pope: wherein me semeth he lacketh moch jugement. But he swadeth that with such goodly eloquence, both of words and sentence, that he were lyke to persuade many: but me hee persuadeth in that poynt no thynge at al. But in many Sir W. H. MSS.

other thynges he satysfyeth me very wel. The som wherof I shal shortly reherse. Furst, he sheweth the cause, wherfore he had never pleasure to intromytte hymself in this cause. And that was, the trouble, which was lyke to ensue to this realme therof by dyversitie of tytles. Wherof what hurte myght come, we have had exsample in our fathers dayes by the tytles of Lancaster and Yorke. And where os god hath gyven many noble gyfts unto the kinge hys grace, as wel of body and mynde, os also of fortune: yet this ex-
4 cedeth al other, that in hym al tytles do mete and come togyder, and this Realme ys restored to tranquillitie and peace: so oweth he to provide that this londe fal not agayne to the forsaide mysery and troble, which may come aswel by the people within this realme, which thynke surely that they have an hayre lawful already, with whom they al be wel contente, and wolde be sory to have any other. And yt wolde be harde to persuade thaym to take any other, levynge her: os also by the Emperour, whych ys a man of so grete power, the quene beying hys awnt, the Princes hys nece, whome he so moch doth, and ever hath favored. And where he harde reasons for the kynge hys party, that he was moved of god hys lawe, which doth straytly forbed, and that with many gret thretts, that no man shal mary hys brother hys wife. And os for the people, yt longeth not to thayr judgement, and yet yt ys to be thought, that thay wil be contente, whan thay shal knowe, that the awncyente Doctores of the Chyrch, and the determinations of so many grete vniversities be of the kynge hys sentence. And os concernynge the Emperour, if he be so unryghtful, that he wyl mayntene an unjust cause, yet god wil never fayl thaym, that stonde opon his party, and for any thynge wyl not transgresse hys commawndments. And besyde that, we shal not lacke the ayde of the Frenshe kynge, whyche partely for the Lege, whych he hath made with us, and partly for the dyspleasure and olde grutch, which he bereth toward the Emperour, wolde be glad to have occasion to be avenged.

Thies reasons he bryngeth for the kyngs party agaynst hys owne opynyon. To which he maketh answer in this maner. Fyrst, os towchynge the Lawe of god, he thynketh

that yf the kinge were pleased to take the contrary parte, he myght os wel justifie that, and have os good grownde of the scripture therfore, os for that parte which he now taketh. And yet if he thought the kyngs party never so juste, and that this his mariage were undowtedly agaynst godds pleasure, than he cowde not deny, but yt sholde be wel done for the kynge to refuse this mariage, and to take another wyfe: but that he sholde be a doar therin, and a setter forwarde therof, he cowde never fynde in hys harte. And yet he grawnteth, that he hath no good reason therfore, but only affection, which he bereth, and of dewty oweth unto the kyngs parson. For in so doing he sholde not only wayke, ye and utterly take away the Princes Title, but also he must neds accuse the most, and cheife parte of al the kyngs lyfe hiderto, which hath bene so infortunate to lyve more than xx yers in a matrimony so shameful, so abominable, so bestial and agaynst nature, yf it be so os the books which do defend the kyngs party do say; that the abomination therof ys naturally wrytten and graven in every mans harte, so that none excusation can be made by ignorance. And thus to accuse the noble nature of the kyngs grace, and to take away the title of hys succession, he cowde never fynd in hys harte, were the kyngs cause never so good. Which he doth knowlege to be only affection. Now os concernynge the people, he thynketh not possible to satisfye thaym by lernynge or prechynge; but os thay now do begyn to hate preists, this shal make thaym rather to hate moch more both lerned men, and also the name of lernynge, and bryng them in abomination of every man. For what lovynge men towarde their prynce wolde gladly heare, that eyther thayr prynce sholde be so infortunate, to lyve so many yers in matrimony so abominable, or that thay sholde be taken and cownted so bestial, to approve and take for lawful, and that so many yeres, a matrimony so unlawful, and so much agaynst nature, that every man in hys harte naturally doth abhorre yt. And that ys more, whan they heare this matrimony dyspraysed, and spoken agaynst, neyther by thayr own minds, nor by reasons that be made agaynst this matrimony, can thay be persuaded to grutge agaynst the matrimony, but for any

thynge thay do grutge against the divorse. Wherin the people sholde shew thaym selfes no men, but bests. And that the people sholde be persuaded herto, he cannot thynke yt. And os for the autoritie of the Vniversities, he thynketh and sayeth, that many tymes thay be led by affections, which ys well known to every man, and wyssheth that thay never did erre in thayr determinations. Than he sheweth with how gret difficultie the Vniversities were brought to the kyngs party. And moreover agaynst the autoritie of the Vniversities, he setteth the autoritie of the kyngs grace father, and hys cowncel, the quenes father, and hys cowncel, and the pope and hys cowncel. Than he cometh agayn to the pope and themperour, and French kynge. And fyrst the Pope, how moch he ys adversary unto the kyngs purpose, he hath shewed diverse tokens alredy, and not without a cause. For yf he sholde consent to the kyngs purpose, he must neds do against hys predecessores, and also restrayne hys owne power more than yt hath bene in tyme past, which rather he wolde be glad to extend, and moreover he sholde set gret sedition in many realmes, os in Portugal, of which kynge themperour hath maried on suster, and the Duke of Savoy the other. Than he extolleth the power of themperour, and diminish the ayd of the Frensh kynge towarde us, sayinge that themperour without drawynge of any sworde, but only by forbyddynge the course of marchandise into Flawnders and Spayne, may put this realme into gret dammage and ruyne. And what yf he wil therto draw hys sworde, wherein ys so moch power, which beyng of moch lasse power than he ys now, subdued the Pope and the French kynge? And os for the French men, they never used to kepe leage with us but for thayr own advantage, and wee can never fynde in our harts to trust thaym. And yet yf now contrary to thayr olde nature thay kepe thayr leage, yet our nation shal thynk thaymselfes in miserable condition, yf thay shal be compelled to trust opon thayr ayde, which alwayes have be our mortal enemyes, and never we loved thaym, nor thay us. And yf the French men have any suspicion, that this new matrimony shal not continue, then we shal have no succur of thaym, but opon such conditions os shal be intolerable to this realme. And yf

thay followynge thayr olde nature and custome, than do breake leage with us, than we shal loke for none other, but that Englonde shal be a prey betwene themperour and thaym. After all this he commeth to the poynte to save the kyngs honour, sayinge that the kynge stondeth evyn opon the brynke of the water, and yet he may save al hys honour; but yf he put furth hys fote but on steppe forwarde, all hys honour ys drowned. And the meanes which he hath devised to save the kyngs honour ys this.

The reste of this mater I must leave to shewe your Lordshippe by mouth, whan I speake with you, which I purpose, god Willynge, shal be to morow, yf the kyng's grace let 6
me not. Now the berer maketh such hast, that I can wryte no more; but that I heare no worde from my benefice, nor Mayster Russel's servunte ys not yet retourned ageyn, whereof I do not a lytle marveil. The kynge and my Lady Anne rode yesterday to Windsower, and this nyght they be loked for agayne at Hampton Courte: god be their guyde, and preserve your Lordshippe to hys most pleasure. From Hampton courte this xiij. day of June.

Youre most humble beideman,

Thomas Cranmer.

NUM. II.

Dr. Cranmer, Ambassador with the Emperor, his Letter to the King.

To the Kings Highness.

PLEASITH it your Highnes to understande, that at my last sollicitacion unto Monsieur Grandeveile for an answer of the contracte of Merchandize betwene the Merchaunts of your graces reaulme, and the Merchaunts of themperors Low-Countreys; the said Monsieur Grandeveile shewed me, that forsomoch as the Diate concernynge the said Contracte was lately held in Flaundres, where the Quene of Hungary Sir W. H. MSS.

is Governatrice, themperor thought good to do nothynge therein without her advice, but to make answere by her, rather than by me. Wherefore it may please your grace no further to loke for answere of me herin, but of the Quene, unto whome the whole Answere is commytted. Morover, whan the said Monsieur Grandeveile enquered of me, if I had any answere of the aide and subsidy, which themperor desyered of your grace, I reported unto hym fully your graces answere accordynge unto myn instructions sent unto me by your graces servant William Paget. Which answere he desyered me to delyver hym in wrytynge, that he myght referre the same truly unto themperor, and so I dyd. Nevertheles themperor, now at his departynge, hath had such importune busynes, that Monsieur Grandeveile assigned me to repaire unto themperor agayn at Lintz, for there, he said, I shal have an answere agayn in wrytynge. The French Ambassador, and I with al diligence do make preparacion to furnish our selfs of wagans, horses, shippes, tents, and other thynges necessary to our viage; but it wil be at the lest viij or x dayes before we can be redy to depart hens. Yet we trust to be at Lyntz before themperor; for he wil tary by the way at Passaw x or xij dayes.

As for the Turke, he resideth stil in Hungary, in the same place, environned opon al parties, whereof I wrote unto your Highnes in my last letters. And themperor de-
7 parted from Abagh toward Vienna the seconde day of this month by lande, not commynge by this towne: but the same day the kynge Ferdinando departed from this Towne by water, and at Passaw xiiij myls hens thay shal mete, and so pase furth unto Lyntz, which is the mydds way from hens unto Vienna. And there themperor wil tary to counsel what he wil do: and there al the Ambassadours shal know his pleasure, as Monsieur Grandeveile shewed me.

I have sent herewith unto your grace the copy of themperors Proclamation concernynge a general Councel, and a reformation to be had in Germany for the controversyes of the faith. Also I have sent the taxe of al the stats of thempire, how many Souldiers every man is lymitted unto, for the aide agaynst the Turk. Wherein your grace may perceyve, that the greatest Prince in Germany (onely the Duke

of Burgondy and Austry except) is not appoynted above 120 horsemen and 554 fotemen. Thus our Lorde evermore have your highnes in his preservation and governance. From Regenspurgh the iiij. day of September.

Your graces most humble subjecte,
Chaplain, and beidman,
Thomas Cranmer.

NUM. III.

A parcel of Jewels sent from Greenwich to Hampton Court to the King. To the receipt of which he set his hand.

Henry R.

SENT unto the King's Highnes from Grenewhiche to Hampton courte, by Master Norrys the xxist day of Septembre in the xxiiijth year of his graces Reigne thies parcelles ensueing. Which parcellex his grace doth knoledge him self to have receyved by this present bylle, signed with his most gracieux hand the day and yere above expressed. Sir W. H. MSS.

Furste, One carkeyne of gold antique warke, having a shielde of gold, set with a great Rose, contenyng xij Dyamants. One fayer table Dyamant. One poynted Dyamant. One table Rubye. One table Emerawde. And iij fayer hinging perles. 1.

Item, Another Carkeyne of golde of harts with ij hands holding a great owche of golde, set with a great table balasse. One pointed dyamant: Two table dyamants: Whereof one rising with Lozanges, and the other flat. And one other long lozanged diamant. And iiij perles, with one longe perle pendaunt. 2.

Item, Another Carkeyne of golde enameled with blac and white, with an owche of golde enameled white and blew: Set with a great rockey Rubye: One rocky Emerawde: One pointed Dyamant. One table Dyamant. A

harte of a Dyamant, rising ful of Lozanges. And one fayer 8 hinging perle.

4. Item, Another Carkeyne of lynks of gold. The one enameled blac, the other gold: having an owche of golde, set with a great rockey balasse: two smal table Dyamants; and one Lozanged Dyamant. Five slight perles, and one long perle pendaunt therat.

5. Item, Another Carkeyne of gold, garnished thorowly with xxij coletts of dyamants, contening in al lxxvij diamant smal and great: and xliij perles, with an owche of Antique, set with xiiij dyamants, one rockey Rubye, and one rockey Emerawde; and a flat round hinging perle.

6. Item, Another Carkeyne of golde, enameled blac, with an owche, set with a fayer table balasse, and three smal tryangled dyamants, and five perles.

7. Item, A George on horse back: garnished with xvj smal Dyamants. And in the belly of the Dragon a rockey perle.

8. Item, Another Carkeyne of golde: al blac, having a George on horseback; garnished with xviij smal Dyamants. And in the belly of the Dragon a perle ragged.

9. Item, A cheyne of golde, of Spaynishe facion, enameled, white, red and black.

NUM. IV.

The King to Dr. Boner, his Majesty's Agent, to declare to the Pope his Appeal from him, and his Sentence.

By the King.

Henry R.

Sir W. H. MSS. TRUSTY and Welbeloved, we grete ye well. Signifying unto the same, that we have appelled from the Pope's Sentence, lately gevyn against us; which Appele ye receiving herewith, with a Proxy devised for that intent, Our mind and pleasure is, that if it is thought to you good and beneficial, for conservation of the same, ye intimate the same to

the Pope after the order and forme of Lawe, and according to our said proxy sent unto you. And if not, to advertise us of your mind and opynyon in that behalf. Geven under our Signet at our Castell of Windessour, the xviij day of August.

To our Trusty and Welbeloved
Mr. Doctor Bonner.

NUM. V. 9

Cranmer's Protestation at his Consecration.

IN Dei nomine Amen. Coram vobis autentica persona et testibus fide dignis, hic presentibus, Ego Thomas in Cant. Archiepiscopum electus dico, allego, et in hiis Scriptis palam, publicè et expressè protestor: Quod cum juramentum, sive juramenta ab Electis in Cant. Archiepiscopos summo Pontifici præstari solita, me ante meam Consecrationem, aut tempore ejusdem pro forma potius quam pro esse, aut re obligatoria ad illam obtinendam oporteat; non est, nec erit meæ Voluntatis aut intentionis per hujusmodi juramentum vel juramenta, qualitercunque verba in ipsis posita sonare videbuntur, me obligare ad aliquod ratione eorundem posthac dicend. faciend. aut attemptand. quod erit aut esse videbitur contra legem Dei, vel contra illustriss. Regem nostrum Angliæ, aut Remp. hujus sui Regni Angliæ, legesve aut prærogativas ejusdem. Et quod non intendo per hujusmodi juramentum aut juramenta, quovis modo me obligare, quominus libere loqui, consulere et consentire valeam, in omnibus et singulis, Reformationem religionis Christianæ, Gubernationem Ecclesiæ Anglicanæ; aut Prærogativam Coronæ ejusdem, Reipublicæve commoditatem, quoquomodo concernentibus, et ea ubiq; exequi et reformare, quæ mihi in Ecclesia Anglicana reformanda videbuntur. Et secundum hanc interpretationem et intellectum hunc, et non aliter, neq; alio modo, dicta juramenta me præstiturum protestor et profiteor. Protestorq; insuper, quodcumq; juramentum Cranm. Reg.

of England, Whereof his Hieghnes immedyately, under god is iustely and laufully Soverayn, chefe and suppreme hedd in erthe immedyately under Christ *Estimyng also that* by occasion of sundry prynted bookes in Englishe tonge as be brought from outward parties and by such like books as have been prented within this his realme sett forth w^t^ priviledge conteyning annotacions and additions in the margines, prologs, and calendars, imagyned and invented by the makers dyvisers and printers of the same books, as by sundry Strange persones called Anabaptists *and Sacramentarys* which be lately comen into this realme wher some of them remayn privily vnknowen. And by *some* other his Hieghnes subjects using som supersticious speches and rashe words of erroneous matters, and fantasticall opinyons *bothe* in their prechings and famylyar *communications* Wherby dyverse and many of his *simple* loving subjects have ben enduced and encoraged arrogantly and supersticyosly to argue and dispute in open places tavernes and Alehowses *not wonly vppon baptysme but allso vppon* the holy and blessed sacrament of the Aultre, *and farther* allsoo to breke contempne and despise of their own private willes and appetites, other holye Sacraments laudable rytes and ceremonyes heretofore vsed and accustumed in this his graces realme and churche of England not only to the greate slaundre of sundry the Kings true simple and unlerned subjects and other but also to the reproche and vituperacion of this said hole realme and church, to his graces hiegh discontentacion and displeaso^r^ w^t^ daungier of encrease of, the said enormities and abuses, onles his hieghnes shuld spedely reforme and redresse the same. Wheruppon his Maiestie moost prudently pondering and consydering the grete cure and chardge which it hath pleased Allmighty god of his infynite goodnes to commytt to his Maiestie over all the congregation of the said church of England. And above all things ernestly willing and desiring to advaunce and sett furth the holye worde of god to his dyvin hono^r^ and glorie, and to conserve his said realme and churche commytted to his chardge in peace vnytie rest and tranquillitie from all wykked errors and erronyouse opynyons and dissention. Doth therfor straitly chardge and commaunde by this his

present proclamation aswell all and singuler his subjects *off what degre so ever they be* as all other what soever resyaunts or inhabitaunts w^th^in this his realme or any other his domynyons that from hensforth they and euery of them for his part shall obey kepe and observe all and singuler such Articles as hereafter folowe vppon the paynes and penalties conteyned and specyfied in the same.

First for expelling and advoyding the occasion of the said errors and sedycyous opynyons by reason of bookes emprinted in the Englishe tong brought and transported from outward parties. The Kings moost royall Ma^tie^ straictly chardgeth and commaundeth that no personne or personnes of what astate degre or condytion so ever he be, shall from hensforth withowt his Ma^ties^ specyall licence, transporte or bring from outward parts into this his realme of Englande or any other his graces domynyons Any maner books printed in the English tong nor sell *gyff* vtter or puplishe any such books from hensforth to be brought into this realme or into any other his hieghnes domynyons vppon the paynes that the offendor in that article shall not only incurre and rune into his grac's moost hiegh displeaso^r^ and indignacion, but allso shall lose and forfait to his Ma^tie^ all *hys or* their goods and catalls, and haue emprysonment at his grac's wyll.

Item that no person or persones in this realm shall from hensforth printe any books in the Englishe tonge *onles* vppon examynacion made by some of his grac's pryve counsaile or other such as his hieghnes shall appoint, *they shall have lycence so to do and yet so havyng nott to put thes wordes cum privilegio Regali w^t^ owght addyng ad imprimendum solum.* And that the hole copie or ells at the lest theffect of his licence and privilege be therw^t^ printed and playnly declared and expressed in the Englishe tonge vnderneth them nor from hensforth shall print or bring into this his realme any boks of dyvyn scripture in the English tong w^t^ any annotacions in the margyn or any prologe or addytions in the Calendar *or table* except such annotacions be first vieued examyned and allowed by the Kyngs hieghnes or such of his counsaile or other as it shall please his Ma^tie^ to assigne therto but oonly the playn sentence and

texte w^{t} a table or Repertory instructing the reader to fynde redely the chapto^{rs} conteyned in the said booke and theffects therof. Nor shall from hensforth prynt any boke of translacions in the Englishe tong, onles the *playne* name of the translato^{r} therof be conteyned in the same boke, or ells *that* the Printer woll aunswer for the same as for his owne pryve dede and acte and otherwise *to make the translatour the prynter* to suffre emprisonement and make a fyne at the Kings will and pleaso^{r}.

And the maynteners abetters printers sellers vtterers and kepers of any boks owt of the which any suche lewde opinyons eyther against the moost blessed sacrament of the aulter or setting forth any erronyouse opynion of the said anabaptistes maye be gathered his hieghnes allso intendeth in like case to punish as is aforesaid w^{t}owt any fauo^{r} or mercy to be shewed to any of them offending in any of the premisses.

Item that no persone or persones vsing the occupacion of printing of bokes in this realme shall print vtter sell or cause to be publisshed any books of scriptur in the English tong vntyll such tyme as the same bokes be first viewed examyned and admitted by the Kings hieghnes, or oon of his grac's privie counsaile, or oon bisshop of this realme *whose name allso we woll to be expressyd* vppon payne not only to incurre and runne into the kings moost hiegh displeaso^{r} and indignacion, but allso to lose and forfait all their goods and catalls and suffre emprysonement at his grac's wyll.

Item forasmuch as dyverse and sundry Straungiers of the sect and false opynyon of the Anabaptistes *and Sacramentarys* ben lately comen into this realme, wher they lurke secretely in dyverse corners and plac's myndyng craftely and subtely to provoke and stirr the Kings loving subjects to their erro^{rs} and opynyons wherof parte of them by the greate travaile and diligence of the Kings hieghnes and his counsaile be apprehended and taken. The Kings moost royall Ma^{tie} declareth and notyfieth to all his loving subjects that his hieghnes like a godly and Catholike prince abhorreth and detesteth the same sects and their wykked and abhomynable erro^{rs} and opynyons and entendeth to proced against such of them as be all redy apprehended accordyng

to their merities and the lawes of his realme, to thentent his subjects shall take exemple by their punyshmentes and not adhere to their false and detestable opinions but vtterly forsake and relinquishe the same which his hieghnes straightly commaundeth them soo to doo vppon payn of like punyshment *and also that whersoever any suche be knowne they shall be detected and with a convenyent diligence as may be informe his maieste or summe of hys counsell to the intente they may be punishyd accordyng to theyre desarts and the maynteners abetters or prynters off the same oppinions wt any owther abiections off all bokes owght of whyche any shuche leude oppinions mygh be gederyd* And over this his Matie straitly chargeth and commaundeth all other straungers of the same Anabaptistes *and Sacramentaries* erroneouse sects not being apprehended *or knowne* that they *within viij or x days* after this present proclamacion wt all celeritie shall departe oute of this realme and all other his domynions vppon payn of losse of their lyves and forfeicture of all their goods wtowt any fauor remission or Indulgence to be administred to any of the offendors against the tenor of this present Article.

Item forasmuch as the moost blessed and holye sacrament of the Awter is the veraye body and bludd of or lorde Ihus Crist or only savior and redemor and so hath and ought to be taken and beleved by the hole congregacion of Christen men vppon the perill of dampnacion truly and wtowt any synistre Argumentes or Sophisticall opynyons grounded wtowt fayth vppon fantasticall reasons. His hieghnes therfor myndyng ernestly to conserve his people in the true and iust fayth of the said holly and blessed sacrament, and that they shall not be seduced or bigyled by fantasticall reasons and argumentes straictly chardgeth and commaundeth all and singular his louing subjects and other resiaunts win this his realme and all other his domynions that they nor any of theim from hensforth shall reason dispute or argue vppon the saide hooly and blissed sacrament nor of the mysteries therof vppon payne of losse of their lyves and forfaiture of their goodes wtowt any favour or pardon to be shewed by his Maiestie to any offending in this bihalf. Except and reserued to lerned men in holye scripture in-

structed and taught in the Uniuersities their libertie and priuilege in their scoles and places accustumed concerning the same and otherwise in communicacion w^t^owt slaunder of any man for the onely confirmation and declaration of the trweth therof.

Item forasmuch as dyuerse and sundry personnes have presumed and doo arrogantly attempt of their sensuall appetits and frowarde rashe wills to contempne breke and violate dyuerse and many laudable ceremonies and rites heretofore vsed and accustumed in the Churche of Englande and yet not abrogated by the Kings hieghnes authoritie, wherby dayly riseth much difference strife and contention amongs diuerse and sundry his loving subiects, As for and concerning the ceremonyes of holy bredd, holye water, processyon, kneling and kreping *oon good fryday to* the crosse and ester daye, setting vpp of lights before the Corpus Christi, beryng of Candels vppon the daye of the puryfycacion of o^r^ ladye, ceremonyes vsed at the purificacion of wemen deliuered of child, and offering of their crysomes keping of the foure offering dayes, payment of tythes according to the old custumes of the Realme, and all other such like *laudabyll* ceremonyes heretofore vsed in the church of England which as yet be not abholished nor taken awaye by the Kings hieghnes.—His Ma^tie^: for advoyding such contentions and the occasions of the same amongs his loving subiects, dooth straictly chardge and commaunde all and singuler his subiects and other resyaunts w^t^in this his Realme that they and euery of them shall obserue and kepe all and singuler the ceremonyes bifore specyfied and all other such like ceremonyes heretofore vsed and accustumed in this realme and not abrogated nor abolished by his hieghnes nor by his lawes or authoritie royall, soo as they shall vse and obserue the same w^t^owt superstition and esteme them for good and laudable ceremonyes, tokyns and signes, to put vs in remembraunce of things of hiegh perfection and non otherwise, and not to repose any trust of saluacion in theim but take them for good Instructions vntyll such tyme as his Ma^tie^: doo chaunge or abrogate any of them, As his hieghnes vppon *resonable* consyderacions and respects if it shall hereafter seme, to his moost excellent wisedom so to be

convenyent and expedyent for the quyetnes of his people and the advauncement of his coem wealth *bothe may and intendyth to doo.*

Finally his Ma^tie vnderstanding, that a fewe nombre of this his realme being prestes aswell Religious as other, haue taken wifs and maryed themselfs contrary *to the holsumme monissions off saint Palle ad Thimotheum ad Titum and ad Corintheos bothe first and seconde and contrary alsoo to the oppinions off meny off the olde faders and expositers off scripture not estimyng also* the Awowe and promyse of chastitie which they made at the receyving of their holye ordres *hys hyghtnes* in no wise myndyng that the generalitie of the clergie of this his realme shuld w^t thexemple of such a fewe nomber of light persones procede to maryage w^towt a coem consent of his hieghnes and the realme Dothe therfor straictly chardge and commaunde aswell all and singuler of the said prestes as haue attempted maryages as all such as woll hereafter presumptuously procede in the same, that they ne any of them shall ministre any sacrament or other ministry misticall ne have any office, dignitie, cure, privilege, profite or commodytie heretofore accustumed and bilonging to the clergie of this realme but shall vtterly after such maryages be expelled and deprived from the same and be had and reputed as laye personnes to all purposes and entents, And that suche as shal after this proclamacion contrarie to this commaundement of their presumptuous mynd take wifs and be maryed shall rune in his grac's Indignacion and suffre further punishment and enprisonement at his grac's will and pleasor.

NUM. IX. 13

Bishop Fisher to Secretary Crumwel, declaring his willingness to swear to the Succession.

AFTER my most humyl commendacions. Where ass ye be content, that I shold wryte nnto the Kyngs Hyghnes, in gode fathe I dread me, that I kannot be soo circumspect Cotton Libr. Cleop. E.6. F. 172.

in my writeng, but that some word shal eskape me, wherewith his Grace shal be moved to some farther displeasure aganste me, wherof I wold be veray sory. For as I wyll answer byfor God, I wold not in eny maner of poynte offend his Grace, my deuty saved unto God, whom I must in every thing prefer. And for this consideracion I am full loth, and full of fear to write unto his Hyghness in this matter. Nevertheless sythen I conceyve, that it is your mind, that I shal so doo, I wyl endevour me to the best that I kan. But first hear, I must byseche yow, good M. Secretary, to call to your rememberance, that at my last beyng byfor yow, and the other Comyssionars, for taking of the othe concernyng the Kyngs most noble succession, I was content to be sworn unto that parcel concernyng the Succession. And ther I did rehears this reason, which I sade moved me. I dowted nott but that the Prynce of any Realme, with the assent of his Nobles and Comons, myght appoynte for his Succession royal such an order, as was seen unto his Wisdom most accordyng. And for this reason I sade that I was content to be sworn unto that part of the othe, as concerning the Succession. This is a veray trowth, as God help my sowl att my most neede; albeitt I refused to swear to some other parcels, bycause that my Conscience wolde not serve me so to doo.

NUM. X.

Lee Bishop Elect of Litchfield and Coventry to Secretary Crumwel concerning Bp. Fisher.

Cotton Libr. Cleop. E. 6. F. 165. b.

PLESSEYTH you to be aduertisseyd, that I have been with my Lorde of Rochester, whoe is as yee lefte hym: that is to say, ready to make hys othe for the Succession, and to swere never to mell more in disputacion of the validite of the Matrimony, or invalidite, with the Lady Dooger; but that utterly to refuce. But as for the case of the prohibition Leviticall, hys conscience is soe knytt, that he cannot put it off frome him, whatsoeever betyde hym. And

zeytt hee wyll and dothe fermely profess his Allegians to our Soveraign Lorde, the Kyng, during hys lyfe. Treuly the man is negh goyne, and dowtlesse cannot contynew, onles the Kyng and his Counsell be merciful to hym. For the body cannot bere the clothes on his bake as knewyth God. Whoo preserve you. In hast scriblyd by your own mest bounden.

Roland Co. et Litch. electus et confirmatus.

NUM. XI. 14

The Archbishop to Secretary Crumwel, in behalf of Bp. Fisher, and Sir Thomas More.

Right Worshipful Maister Crumwel,

AFTER most harty Commendations, &c. I doubte not but you do right wel remembre, that my Lorde of Rochester and Master More were contented to be sworne to the Act of the Kings Succession, but not to the [b] Preamble of the same. What was the cause of thair refusal thereof, I am uncerten, and thay wolde by no means expresse the same. Nevertheless it must nedis be, either the diminution of the auoritie of the Bushope of Rome, or ells the reprobation of the Kyngs first pretensed Matrimony. But if thay do obstinatly persiste in thair opinions of the Preamble, yet, me semeth, it scholde not be refused, if thay wil be sworne to the veray Acte of Succession: so that they wil be sworne to mayntene the same against al powers and potentates. For hereby shalbe a greate occasion to satisfy the Princesse Dowager and the Lady Mary, which do thynk that they sholde dampne thair sowles, if thay sholde abandon and relinquysh their astates. And not onely it sholde stoppe the mouthes of thaym, but also of th'Emperor, and other thair freinds, if thay gyve as moche credence to my Lorde of

Cotton Libr. Cleop. E. 6. F. 181.

[b] The Preamble to this Act may be read in the History of the Reformation, part i. p. 145.

Rochester, and Master More spekynge or doinge agaynst thaym, as thay hitherto have done, and thought, that al other sholde have done, whan they spake and did with thaym. And peradventure it sholde be a good quietation to many other within this reaulm, if such men sholde say, that the Succession, comprised within the said Act, is good and according to Godds lawes. For than I thynke there is not one within this reaulme, that would ones reclayme against it. And where as diverse persones, either of a wilfulnes, wil not, or of an indurate and invertible conscience, can not, altre from thair opinions of the Kyngs first pretensed mariage, (wherein thay have ones said thair minds, and percase have a persuasion in thair heads, that if they sholde now vary therefrome thair fame and estimation were distayned for ever,) or ells of the autoritie of the Busshope of Rome: yet if al the Reaulme with one accorde wolde apprehende the said succession; in my jugement it is a thynge to be amplected and imbraced. Which thing, although I trust surely in God, that it shal be brought to passe, yet hereunto might not a little avayle the consent and othes of thies two persones, the Busshope of Rochester, and Master Moore, with thair adherents, or rather Confederates. And if the Kyngs pleasure so were, thair said othes might be suppressed, but whan and where his Highnes might take some commodite by the publisshing of the same. Thus our Lord have you ever in his conservation. From my maner at Croyden the xvii day of April.

Your own assured ever

Thomas Cantuar.

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NUM. XII.

Nix Bishop of Norwich to Warham Archbishop of Cant. for suppressing such as read Books, brought from beyond Sea.

Cleopatra, E. 5. F. 360.

AFTER moste humbill recommendation, I do your Grace tundrestande, that I am accombred with such, as kepith and redith these arronious boks in Englesh, and beleve and gif credence to the same, and teacheth others, that they

shuld so do. My Lorde, I have done that lieth in me for the suppression of suche parsons; but it passith my power, or any spiritual man for to do it. For dyverse saith openly in my Diocesse, that the Kings grace wolde, that they shulde have the saide arroneous boks, and so maynteyneth themself of the Kinge. Wherupon I desired my Lorde Abbot of Hide to shew this to the Kinges grace, besechinge him to sende his honorabill Lettres undre his Seall, downe to whome he please, in my Diocesse. That they may shew and publish, that it is not his pleasure, that suche boks should be had or red; and also punish suche as saith soo. I truste before this letter shal come unto you, my saide Lorde Abbot hath done so. The saide Abbot hath the names of some, that crakyth in the Kings name, that their false opinions shold goo furth, and will dye in the quarrell, that their ungracious opinions be true, and trustith by Michalmas daye, ther shal be more, that shall beleve of ther opinions, than they, that beleveth the contrary. If I had knowen, that your Grace had bene at London, I wolde have commanded the saide Abbot to have spoken with you. But your Grace may send for him, whan ye please, and he shal show you my whole mynd in that mater; and how I thought best for the suppression of soch, as holdyth these arronious opinions. For if they contynue any time, I thynk they shall undoe us all. The said Abbot departed from me on Monday laste: and sith that tyme I have had moche trouble and business with other in like mater: And they say, that whersomever they go, they here say, that the Kings pleasure is, the N. Testament in English shal go forth, and men sholde have it and read it. And from that opinion I can no wise induce them. But I had gretter auctoritie to punyshe them, than I have. Wherfore I beseiche your good Lordshep, to advertise the Kings grace, as I trust the said Abbot hath done, before this letter shal come unto your grace; that a remedy may be had.

For now it may be done wel in my Diocesse: for the Gentilmen and the Commenty be not greatly infect; But marchants, and suche that hath ther abyding not ferre from the See. The saide Abbot of Hyde canne show you of a Curat, and well lerned in my Diocesse, that exorted his Pa-

risheners to beleve contrary to the Catholic faith. There is a Collage in Cambrige, called Gunwel haule[c], of the foundation of a Bp. of Norwich. I here of no clerk, that hath commen ought lately of that Collage, but saverith of the frying panne, tho he spek never so holely. I beseche your grace to pardon me of my rude and tedious writinge to you: the zele and love, that I ough to Almighty God,
16 cause me this to do. And thus Almighty God longe preserve your Grace in good prosperite and health. At Hoxne the xiiijth. day of Maij, 1530.

Your obediensary and dayly Orator.

R. Norwich.

NUM. XIII.

Archbishop Cranmer to King Henry, complaining of a Prior in Canterbury that had preached against him.

Cleopatra, E.6.F.232. PLEASITH it your Grace to be advertised, That where aswel by your Graces special lettres, dated the thirde day of June in the xxvijth. yere of your Graces most noble reigne, as also by mouth in Wynchester at Michelmas last past, your Grace comawnded al the Prelates of your Realme, that they with al acceleration and expedition sholde do their diligence every one in his Dioces, fully to perswade your people of the Bp. of Rome his autoritie, that it was but a false and injust Usurpation, and that your Grace of veray right and by Godds lawe is the Supreme Heade of this Church of England, next immediatly unto God: I to accomplish your Graces Comawndment, incontinent opon my retorne from Wynchester, (knowinge that al the Countrie about Otforde and Knol, where my most abode was, were sufficiently instructed in those maters alredy) cam up into thies parties of Este Kent onely, by preaching to persuade the peple in the said two Articles. And in mine own church at Cantorbury, bicause I was informed, that that Towne in

c From whence came Shaxton, Bishop of Sarum; and Skip, Queen Anne's chaplain, and Bp. of Hereford.

those two poynts was lest perswaded of al my Dioces; I preached there two Sermons my selfe. And as it then chawnced, Dr. Leighton was present at my first Sermon, beinge then your Graces Visitor. Of whome, if it so please your Grace, you may heare the report what I preached.

The scope and effect of both my Sermons stode in three thyngs. First, I declared, that the Bp. of Rome was not Godds Vicar in erth, as he was taken. And although it was so taught thies three or four hundreth yers, yet it was done by the meanes of the Bp. of Rome, who compelled men by othes so to tech, to the mayntenance of his autoritie contrary to Godds worde. And here I declared by what meanes and craft the busshops of Rome obteyned such usurped autoritie. Seconde, Bycause the See of R. was called *Sancta Sedes Romana*, and the Busshope was called *Sanctissimus Papa*; and mennys consciences peradventure coulde not be quyete to be separated from so holy a place, and from Godds most holy Vicar: I shewed the people, that this thyng ought nothynge to move theym. For it was but a Holines in name. For in dede there was no such holynes at Rome. And hereupon I took occasion to declare the glory, and Pompe of Rome, the Covetousnes, the unchast lyvyng, and the mayntenance of al vices. Thirde, I spake agaynst the Bp. of Rome his lawes. Which he calleth *Divinas Leges* and *Sacros Canones*, and maketh theym equal with Godds Lawes. And here I declared, that many of his Lawes were contrary to Godds lawes. And some of theym, which were good and laudable, yet thay 17
were not of such holynes, as he wolde make theym; that is, to be taken as Godds lawes, or to have remission of synnes by observyng of theym. And here I sayd, that so many of his lawes, as were good, men ought not to contemne and despise theym, and wilfully to breake theym. For those that be good your Grace hath receyved, as lawes of your Realme, untyl such tyme, as other shold be made. And therfore as lawes of your realm, they must be observed, and not contempned. And here I spake as wel of the Ceremonies of the Church, as of the forsaide lawes; that they ought neither to be rejected or dispised, nor yet to be observed with this opinion, that they of themselfes make men

holy, or that they remytt synne. For seinge, that oure synnes be remitted by the deth of our Savior Christ Jesus, I sayd, it was to moch injury to Christ, to impute the remission of our synnes to any Lawes or ceremonies of mans makynge. Nor the Laws and ceremonies of the Church at their first making were ordened for that intent. But as the common lawes of your Graces realme be not made to remit synne, nor no man doth observe theym for that intent, but for a common commodity, and for a good ordre and quietnes to be observed among your Subjetts; evyn so were the laws and ceremonies first instituted in the Church for a good ordre, and remembrances of many good thyngs, but not for remission of oure synnes. And though it be good to observe theym wel for that intente, thay were first ordened; yet it is not good, but a contumelie unto Christ to observe theym with this opinion, that they remit synne; or that the veray bare observation of theym, in it self, is an holines before God: Although they be remembrances of many holy thyngs, or a disposition unto goodnes. And evyn so do the lawes of your Graces realm dispose men unto justice, to peace, and other true and perfite holines. Wherfore I did conclude for a general rule, that the people ought to observe theym, as they do the laws of your Graces realm, and with no more opinion of holines or remission of synne, than the other common Laws of your Graces realme.

Though my ij Sermons were longe, yet I have written briefly unto your Highness the sum of theym both. And I was informed by sundry reports, that the peple were glad, that they harde so much as they did; until such time, as the Prior of the blacke Frears at Cantorbury preached a sermon, as it was thought and reported, clene contrary unto al the iij thyngs, which I had preached bifore. For as touching the first parte where I had preached against the erronious doctrin of the busshope of Rome his power; which errour was, that by Godds Law he should be Godds Vicar here in erth; the Prior would not name the Busshope of Rome but under color spake generally, That the Church of Christ never erred. And as touching the second part, where I spake of the Vices of the Busshopes of Rome and

their See; the Prior said, that he wolde not sclawnder the Busshopes of Rome. And he said openly to me in a good Audience, that he knew no vices by none of the Busshopes of Rome. And he said also openly, that I preched uncharitably, whan I said, that thies many years, I had daily prayed unto God, that I might see the power of Rome destroyed: and that I thanked God, that I had now sene it in this realm. And yet in my sermon I declared the cause, wherfore I so prayed. For I said, that I perceved the See of Rome worke so many thyngs contrary to Godds honor, and the welth of this realme, and I sawe no hope of amende- 18
ment, so longe as that See reigned over us: and for this cause onely I had prayed unto God continually, that we myght be separated from that See: and for no private malice or displeasure, that I had either to the Busshopes or See of Rome. But this semed an uncharitable prayer to the said Prior, that the power of Rome sholde be destroyed.

And as for the iij^de^ part, where I preched agaynst the Lawes of the Busshope of Rome, that thay ought not to be taken as Godds Lawes; nor to be estemed so highly, as he would have theym: the Prior, craftely levynge out the name of the Busshope of Rome, preched, that the Lawes of the Church be equal with Godds lawes. Thies thyngs he preched, as it is proved both by sufficient wytnes, and also by his own confession.

I leave the jugement hereof unto your Grace and to your Cownsail, whether this were a defense of the Busshope of Rome, or not: and I onely, accordynge to my bownden duty, have reported the truth of the Facte. But in myn opinion, if he had spoken nothynge ells; yet whosoever saith, that the Church never erred, mainteneth the Busshope of Rome his power. For if that were not erroneous, that was taught of his power, That he is Christs Vicar in erth, and by Godds lawe Heade of al the Worlde, spiritual and temporal, and that al people must byleve that *De necessitate Salutis*, and that whosoever doth any thynge agaynst the See of Rome is an heretike; and that he hath autoritie also in Purgatory, with such other many false thyngs, which were taught in times past to be Articles of our Faith: if thies thyngs were not erroneous, yea, and

errours in the Faith, than must nedis your Graces Lawes be erronious, that pronownce the Busshope of Rome to be of no more power by Godds Law than other Busshopes; and theym to be Traytors, that defende the contrary. This is certen, that whosoever sayth, that the Church never erred, must either deny, that the church ever taught any such erroure of the Busshope of Rome his power, and then thay speke agaynst that which al the worlde knoweth, and al books wrytten of that matter thies iij or iiij hundreth yers do testifie; or ells thay must say, that the said erroures be none erroures, but truthes. And than it is both traison and heresye.

At my first Examination of hym, which was bifore Christmas, he said, that he preched not agaynst me, nor that I had preched any thyng amis. But now he sayth, that I preached amiss in veray many things, and that he purposely preached agaynst me. And this he reporteth openly. By which words I am marvelously sclawndered in thies parties. And for this cause I besech your Grace that I may not have the jugement of the cause: for so moch as he taketh me for a partie: but that your Grace wol commit the hearyng herof unto my Lorde Pryvay Seale: or ells to associate unto me some other person at your Graces pleasure, that we may heare the cause joyntly togither.

If this man, who hath so highly offended your Grace and preched agaynst me openly, being Ordinary and Metropolitane of this Province: and that in soch matters, as concerne the autoritie, the myslyvyng, and the lawes of the Busshope of Rome; and that also within myn own church; if he, I say, be not looked opon, I leave unto your Graces prudence to expende, what example this may be unto other with like colour to mayntene the Busshope of Rome his au-
19 toritie: and also of what estimation I shalbe reputed hereafter, and what credence shal be gyven unto my prechynge, whatsoever I shal say hereafter.

I besech your Grace to pardon me of my longe and tedious wrytynge. for I could not otherwise set the matter furth plaine. And I most heartily thank your Grace for the Stagge, which your Grace sent unto me from Wyndesor Foreste. Which if your Grace knewe, for how many causes

it was welcome unto me, and how many wayes it did me service, I am sure, you would think it moch the better bystowed. Thus our Lorde have your Highnes alwaye in his preservation and governance. From Forde the xxvj day of Auguste.

Your Graces most humble Chaplain and bedisman,

T. Cantuarien.

NUM. XIV.

The Archbishop to Mr. Secretary Crumwel, concerning his styling himself Primate of all England.

RIGHT wurshipfull in my moste hartie wise I commend me unto you. Moste hartely thankyng you for that you have signified unto me, by my Chapleyn Maister Champion, the complaynte of the Busshope of Wynchester unto the Kings Highnes in two thyngs concernyng my Visitation. The one is, that in my stile I am written *Totius Angliæ Primas*, to the derrogation and prejudice of the Kyngs highe power and authoritie, beyng Supreme Hedde of the Church. The other is, that his Dioces not paste five yeres agone was visited by my Predecessor, and must from hencefurth pay the tenth part of the Spiritualties accordyng to the Act granted in the last Session of Parliamente. Wherfore he thinketh, that his Dioces should not be charged with my Visitation at this tyme. Cleop. F. 1. f. 260.

First, as concernyng my style, Wherein I am named *Totius Angliæ Primas*, I suppose that to make his cause goode (which else indeed were nawght) he doth myxte it with the King's cause; (As ye know the man lacketh neither lernyng in the lawe, neither witty invention, ne crafte to set furth his matiers to the beste) that he might appear not to maintayne his awn cause, but the Kynges. Against whose Highnes he knoweth right well, that I will mayntein no cause, but gyve place, and lay both my cause and my self at my Princes feete. But to be playne what I thynke of the Bishop of Wynchester, I cannot persuade with my

self, that he so moche tendereth the Kynges cause, as he doth his own, that I shuld not visite hym. And that appereth by the veray tyme. For if he cast no farther but the defence of the Kings Graces authoritie, or if he entended that at all, why moved he not the matier before he receyved my Monition for my Visitation. Whiche was within four miles of Winchester delyvered unto him the xxti. day of Aprill last, as he came up to the Courte. Moreover I do not a little mervayl, why he should now fynd fawt rather then he did before, whan he toke the Bp. of Rome as cheff Hedd. For thoughe the bisshop of Rome was taken for Supreme Hedd, notwithstanding that, he hadd a great number of Primates under hym. And by having his Primates under hym, his Supreme authoritie was not less estemid, but moche the more. Why than may not the Kyngs Highnes, being Supreme Hedde, have Primates under hym, without any dymynyshyng, but with the augmentyng of his said Supreme Authoritie. And of this I doubt not atall, but that the Busshope of Wynchester knoweth, as well as any man lyving, that in caase this said style or title had byn in any poynte impediment or hinderance to the Busshoppe of Rome's usurped authoritie, it would not have so long ben unreformed as it hathe byn. For I doubt not, but all the Bushops of England would ever gladly have hadde the Archbushopps both authoritie and title taken awaye, that thei myghte have byn equall to gether. Which well appeareth by the many contentions agaynst the Archbushops for jurisdiction in the Courte of Rome. Whiche had be easely brought to passe, if the Busshops of Rome had thought, the Archbushops titles and styles to be any derogation to their Supreme authority.

Al this notwithstandyng, if the Bushops of this realme passe no more of thair names, stiles and titles, then I do of myn, the Kings Highnes shal sone ordre the matier betwixt us all. And if I sawe that my stile were agaynst the Kings authoritie (whereunto I am specially sworne,) I woude sue my self unto his Grace that I myghte leave it; and so would have don before this tyme. For I pray Gode never be mercyfull unto me at the general judgement, if I perceyve in my heart, that I set more by any title, name or stile, that I

write, then I do by the paring of an apple, farther than it shalbe to the setting forth of Gods wourde and will. Yet I wil not utterly excuse me herein. For God must be judge, who knoweth the botome of my harte, and so do not I my self. But I speak for so much as I do feale in my harte. For many evill affections lye lurking ther, and wil not lightely be espied. But yet I would not gladly leave any just thyng at the pleasure and suite of the Busshop of Wynchester, he beyng none otherwise affectionate unto me, than he is.

Even at the Begynnyng of Christs profession Diatrephes desyred *gerere primatum in Ecclesia*, as saith Saincte John in his last Epistell. And since he hath had mo successors than all the Apostells hadd, Of whom have come al theis glorious titles, stiles and pompes into the Churche. But I would, that I and all my Bretheren, the Bushopps wold leave all our stiles, and write the style of our Offices, callyng our selves *Apostelos Jesu Christi:* so that we toke not apon us the name vaynly, but were so even in deade. So that we myght ordre our Dioces in such sort, that neither paper, parchemente, leade nor wexe, but the very Christian Conversation of the people myght be the lettres and seales of our offices. As the Corinthians were unto Paule, to whom he said, *Literæ nostræ et signa Apostolatus nostri vos estis.*

Now for the seconde, Where the Bp. of Winchester alledgeth the Visitation of my Predicessor, and the tenth parte now to be paid to the Kyng. Truth it is, that my Predecessor visited the Dioces of Wynchester after the decease of my Lorde Cardynall [Wolsey] as he did all other Diocesses (*Sede Vacante.*) But els I thynke, it was not visited by none of my Predecessors this forty yeres. And not withstanding that, he hymself, nott consyderyng thair chargis at that 21
tyme, charged theym with a newe Visitation within lesse than half a yere after: and that agaynste all righte, as Doctour Incent hath reported to my Chancellor: the Clargie at that tyme paying to the King half of their benefices in five years. Which is the tenth part every year, as thei paid before, and have payd syns, and shal pay stil for ever by the laste Act. But I am veray gladde, that he hath nowe some compassion of his Dioces, although at that time

he had veray smale, whan he did visit theym the same year, that my Predecessour did visite. And also other Bushopps, whose course is to visite this yere, kepe thair Visitation, (where I did visett the laste yere,) notwithstanding the tenth part to be paid to the Kings Grace. Howbeit I do not so in Wynchester Dioces. For it is nowe the third yere syns that Dioces was Visited by any man. So that he hath the leste cause to complayn of any Busshop. For it is longer syns his Dioces was visited than the other. Therefore where he layeth, to aggravate the matier, the charges of the late Acte graunted, it is no more agaynst me than againste all other Busshops, that do visett this yere; nor maketh no more agaynst me this yere, then it made against me the laste yere, and shall do every yere hereafter. For if thei were true men in accomptyng and paying the Kyngs Subsidie, they are no more charged by this new Acte then they were for the space of ten yers past, and shal be charged ever hereafter. And thus to conclude, if my said Lorde of Wynchesters objections shuld be allowed this yere, he myghte by such arguments both disalowe al maner Visitations, that hath be donn thes ten yeres past, and that ever shalbe done hereafter.

Nowe I pray you, good Maister Secretary of your advice, whether I shall nede to writte unto the Kyngs Highnes herein. And thus our Lord have you ever in his preservation. At Otteford the 12 day of May.

Your own ever assured

Thomas Cantuar.

NUM. XV.

The Appeal of Stokesly Bishop of London to the King, against the Archbishop's Visitation.

Contra Visitationem Archiep. Cant.

Cleop. F. 2. f. 124.

FIRST, that thArchbp. of Canterburie in al his Monitions and Writings, sent to the Bisshop, Abbots, Priors and Archdeacons of London, concerning this his Visitation, called

himself *Apostolicæ Sedis Legatum:* and that therefor the Bisshopp of London, with the Chapitre, did not only advertyse the Archbp. therof by their Letters before the day of Visitation: But also that same day of the Commencement thereof in the Chapitre house of Powles, the said Bp. and Chapitre, before the delivery of the Certificate to the Abp. made there openlye a Protestation, 22
reding it in wryting, signifying, that they wolde neither accept him as such a Legate, nor admytt or obey his Visitacion, jurisdiction, or any thing, that he wolde attempte by the pretexte or color of that name of Legate, or otherwyse, against the Crown of our Sovereigne, his Regalitie, Statutes, or customes of his realm. And required the said Archbp. to commaunde his Registre (there present) to enact the said Protestation. Which he refused utterlye to do; shewing himself not willing to admit the said Protestation.

Item, That thArchbp. in his said Monition to the Bisshop did expresly intymate and signyfye to him, that he wolde in this his Visitation suspend al the jurisdiction of the Bp. the Dean and Archdeacons from the beginning thereof to thending. In soche wise, that the Bp. nor his Officers, Deane nor Archdeacon, should or myght all that time, (which he would not determine how long it should endure) use no jurisdiction, whatesoever causes or necessities should chance of correction, institutions of benefices, Confirmations of Elections, Consecrations of Churches, Celebracions of Orders, or Probation of Testaments, with many other things mo appertaining *ad forum contentiosum*. But al and every of thise the Archbp. and his [Officers] wold have, and suffer none other to use and exercise the same, unto thend of his Visitation. Which he hath now continued until the first day of December: pretending, that then he may likewise continue it other six months, and so forth without end at his plesure during his life, from tyme to tyme. So that by this means he only, and noon other, should be Bp. but *Titularis*, in all his Province during his life, but at his plesure. Which were an inconvenience intolerable, and such as never was redde nor herde of, that ever

any Metropolitane, so mate Legate or Bp. of Rome, in the most Tyrannie had usurped the semblable.

Item, That all men lerned, and Books of the Canon Lawe dothe agree, that no Metropolitane or Primate, may thus, by any lawe written, suspende all the jurisdiction of the Bishopps, for the tyme of their Visitations, or exercise the premysses during the same *Jure Metropolitico*. And this the Counsaill of the Archbishop doth not denye, nor cannot.

Item, Where the said Archbisshop doth pretend, that his Predecessours tymes past hath put in use and exercise al the premysses: And so, though the Common lawe doth not favor him, yet he may leyne to prescription: First, it is to be considred and remembrid, that the suspension of al jurisdiction of all the Bishopps in maner aforesaid seemeth to be against holy scripture, and thauctority given unto theym by God; and as it was said before, that Suspension were a thing pernitiose, not redde, nor herde of, to have be attempted by the most tyranny of al the Bishops of Roome, without the great offence of the Bishopp. And as for the rest, considring, that none of his Predecessours this hundred yeres did visite thus his Province; and therfor noo man Living can know this by experience, it had byne necessarie for thArchbp. to have shewed bookes for the profes of thise his seyings and pretences. Which he and his Officers, being therunto desired, aswell before the Visitation, as sithens, ever did refuse and deferre to doo.

Item, It is to be remembred, that in case it shal appere in any Booke of th'Archebisshopp that his Predecessours
23 have attempted any of the Premysses; First, that his Predecessours were Legats, and though thy did visite *jure Metropolitico*, yet they might peradventure, as Legats, attempte some things, which they had had no right nor colour to doo, if they had be only Metropolitans and Primates. Secondarilye, In this behalf and case it is to be remembred, that many of those Archbps. of Canterburie, were not only Legats, but also Chancellers of England. By the which auctorite they peradventure did enforce and maintaigne many things attempted against

the Lawe, as the late Cardinall did. And therfor it is to be dissevered what they did as Legats, and what as Metropolitans, and what by force after repelled, and what by right peasiblye enjoyed. And not to knytt now *jure Metropolitico* such things as were done by his Predecessours, as Legats: nor to chalenge prescription, now the auctorite of the See of Rome is repealed and here extinquished in soche things, as were attempted oonlye by the pretexte of the auctoritie of that See; or else after were appealid, repelled or resisted. Thirdely, In This case it is to be remembrid, that it appears by the ancient Registers of the Bishops, and their Chirches, that when the Predecessours of thArchbisshop did attempt any of these cases aforesaid, the Bishops and their Clargies did appeale to the See of Roome. And dyvers times they obteigned sentences and executions against hym; and some remaigned undecised by the reason of the dethe of the Ab. or Bp. complainant for remedye and redresse of the same. In like maner as we, your faithful Subjects have nowe for this our grife appeled unto your Majesty.

Item, It is to be considred, Whedre any Metropolitane in odre Christen realmes, being now Legatt, doth exercise the premysses after the fourme now here pretended, in his Visitation. And in case they do not, as it is said they do not attempt anye such things, but oonly, in their Visitations Provinciall, useth that the Comon Lawe giveth theym, then here to be repelled and extinguished for ever. To thentent that the Bishops of Roome hereafter shal have no color to mainteigne and justifye, that they kepe here yet, and continuallye the possession of their auctoritie, and of our subjection by their Legate. Saying, that although th'Archbisshopp doo relinquish the name of a Legate, yet neverthelesse he exerciseth soche jurisdiction as the Lawes never gave to Metropolitane, nor noo Archbisshopp in Christendome dothe exercise (Legates of the See of Roome onely excepted.) And therfor it is to be provided, that noo sparks remaigne, wherby he might suscitate any suche flame, if the matter shuld come in question.

Finally, It is to be remembred, that the Bishops, nor their Clergies doo not refuse to accept and obey the

Visitation of thArchbisshopp as Metropolitane, and to pay to him proxies due and accustomed. But where the Bishopps hath not only the comune Laws, but also Bulls and Sentences executed against his Predecessours, and that longe before the making of the Statutes against *Provisions*, declaring whate sommes he shal not passe for his Proxies of their Churches, the Officers of thArchbisshopp demaundeth moche more: neither shewing the Lawe, (for theire is none to bere theym) nor yet president nor example in any auncient books, wherby they might be satisfyed. Which doon he should without difficulty or grudge, have forthwith al his Proxies upon the conclusion of his Visitation. Unto the which time it is not due in
24 monye. Many other things and consideracions there be, to be alledged concerning the premysses: which may be spokyn in tyme and place, as the debating of the matier shall require.

And for a conclusion, it may please your Majesty to be advertised, that if my Lorde of Canterburie can shewe by auncient presidents, that any his Predecessours have used peasibly the premisses without interupcion, and soo have enjoyed the same, those presidents shewed and brought in presens, allowed also by your lerned Counsaill of the lawes spiritual, to be presidents sufficient, and of auctoritie in this behalf, We shal then immediatlye in all the premysses, obey the said Abpp. without any further contradiction. In this our soo doing, whether we offre him reason or not, we referre us oonly unto your Majestie, and unto your gracious jugement. Humble beseching the same, that forasmuche as all the Lawes be for us, and this hundred years past: and nowe also in our dayes we have not herde nor sene the contrarie used to the said Lawes: We nowe most lowlye, as your power and true subjects, desiere your Majestie, that with your gracious favour and license, we may use suche defence, as your Lawes, and your high Court of your Parliament, hath politikely provided for us, and other your Subjects.

NUM. XVI.

An Inventory of the Cathedral church of S. Swithins in Winchester, as it was given in, by the Prior and Convent, to Crumwell Secretary of State, and the Kings Vicar general over al Spiritual men.

And first of the things that are abroad in the Church. C.C.C.C. MS. Miscel. G.

IMPRIMIS, the nether part of the high Altar, being of plate of gold, garnished with stones. The front above being of brodering work and pearls, and above that a Table of Images of silver and gilt, garnished with stones.

Item, Above that Altar a great Cros, and an Image of plate of gold, garnished with stones.

Item, Behind the high Altar S. Swithens shrine, being of plate silver and gilt, and garnished with stones.

Item, In the body of the Church a great Cross, and an Image of Christ and Mary and John, being of plate silver and partly gilt.

Item, A cros of plate of silver and gilt with an Image over the Iron dore. And the two Images of Mary and John are but Copper gilt.

The Inventory of the Sextre. 25

Jewels of Gold.

Imprimis, There are in the Sextre five Crosses of gold, garnished with precious stones. And one of the five is but of plate of gold fixed upon Wood.

Item, One shrine of plate of gold garnished with precious stones.

Item, One little pair of Candlesticks of gold.

Item, One little box of gold with his cover to bear the H. Sacrament.

Item, Three chalices of gold, and one of them garnished with precious stone.

Item, One little pax of gold.

Item, One little sacring bel of Gold.

Item, Four Pontifical rings of gold with precious stones.

Item, One pectoral of gold set with stones.

Item, One Pectoral, partly gold, partly silver, and gilt, set with stones.

Item, Two Saints armes of plate of gold, garnished with stones.

Item, S. Philips foot, covered with plate of gold, and with stones.

Item, A book of the four Evangelists, written al with gold; and the utter side is of plate of gold.

Jewels of Silver.

Imprimis, One Table of our Lady, being of silver and gilt.

Item, Nine crosses of silver and gilt, and one of Cristal.

Item, One and twenty shrines, some al silver and gilt; and some part silver and gilt; and part copper and gilt; and some part silver and part ivory, and some copper and gilt, and some set with garnished stones.

Item, Twelve chalices of silver and gilt, belonging to the Sextre, and to the Altars, and chauntries founded in the Church.

Item, Four Paxes of silver and gilt belonging to the Sextre, and other Altars.

Item, Six casts of Candlesticks belonging to the Sextre, and the Chauntries, being of silver and gilt.

Item, One Candlestick of silver, belonging to S. Swithens shrine.

Item, Six pair of Cruits of silver belonging to the Sextre and Chauntries.

Item, Seven Censers of silver and gilt.

Item, Two Sarys, one of silver and gilt, and the other only of silver.

Item, Three pair of Basins of silver and gilt.

Item, Two Ewers, one of them silver and gilt, and the other only silver.

Item, Six Images of silver and gilt.

Item, One and thirty Collars, six of them garnished with plate of silver, and gilt, and stones; the residue of brodering work and pearls.

Item, Six pectorals of silver and gilt, garnished with stones.

Item, Three pastoral staves of silver and gilt.

Item, One Pastoral staf of an Unicorns horn. 26

Item, Three standing Mitres of silver and gilt, garnished with pearls and precious stones.

Item, Ten old Mitres, garnished with pearls and stones, after the old fashion.

Item, One Rectors staf of Unicorns horn.

Item, Four Processional staves of plates of silver.

Item, Four sacring bells of silver and gilt, belonging to the Sextre and Altars.

Item, Nine pixes of Christal, partly garnished with silver and gilt.

Item, Seven tables with Relicks fixed in them; and four of them are of plate of silver and gilt, and the three other of copper and gilt.

Item, Five Saints heads, and four of them of plate of silver and gilt, and the first painted.

Item, Three Saints armes, two of them covered with plate of silver and gilt, and the third is painted.

Item, Seven books, the outer parts of them being plates of silver and gilt.

Item, One Book of K. Henry the Sevenths foundation, covered with velvet, and garnished with bosses of silver and gilt.

Copys.

Imprimis, One principal Cope of needle work, wrought with gold and pearles.

Item, One Chysible. Two Tymasyles, and parel of the Albes of the same work, of my L. Cardinal Beaufords gift.

Item, Eight and twenty other Copys of divers other works and colors, and divers mens gifts.

Item, Forty two Copys of tisshew: the one half of them blew, and the other of red.

Item, Twenty Copys of red bawdkyne, wrought with Connes.

Item, Eight white Copys. Four of them of White Ve

vet, and the other four of White Damask, brodered with white red roses.

Item, Eight and twenty Copys of White Bawdkyne, woven with copper gold.

Item, Nine and twenty Copys of blew silk, woven with rayes of gold.

Item, Thirty other Copys of divers colors and works; and many of them perished.

Chysybils, Tynnikyls [Tunicles] and Stolys.

Item, Imprimis, Eleven principal Chysybils with Tynnikyls, of divers sorts, and suites.

Item, Six and thirty old Chysybils of divers colors and works, and bene commonly used, and some of them perused.

Item, Fourteen stolys of needle work.

27 *Hangings for the Altars.*

Item, Eight divers hangings for the high Altar, some of them precious, and some of them of les value.

Item, One and twenty pair of Hangings for the Altars of the Church.

Vestments, Albes, &c.

Item, Twelve Albes of silk.

Item, Of linnin Albes, belonging to the Sextre and other Altars 326.

Item, Vestments belonging to the Altars and Chauntries are of divers Values and works, to the number of twenty six.

Item, Corporows cases, and Corporaws thirty six.

Item, Altar cloths of Diaper, and linnin One and twenty.

Item, Mas Books thirteen, belonging to the Sextre and Altars.

The Inventary of our Ladies Chappel.

Imprimis, Five little shrines of copper and guilt.

Item, Three chalices of silver and gilt.

Item, Two Paxes, the one of silver and gilt, and the other of silver.

Item, Two pair of Beads, and silver and gilt, being but of ten stones a piece.

Item, Three chappels of divers suites.

Item, Two Copys of silk.

Item, Thirteen Albes, and three of them white silk.

Item, Three Collars for the three Altars of silk, garnished with plate of silver and gilt, and with stones.

Item, Four Altar cloths of linnin.

Item, Two Altars of silk for the Altar.

The Inventory of the Priors house.

Imprimis, Six salts, with three covers of silver and gilt.

Item, Six spoons of silver and gilt.

Item, Five and twenty other spoons of silver.

Item, Three standing Cups; one plain, and other two swaged with their Covers of silver and gilt.

Item, Seven bollis of silver and gilt with one Cover.

Item, Six silver cupps with one Cover.

Item, Four nuts with three covers.

Item, Two Masers with one cover.

Item, Two silver Basins with their Ewers.

Item, Two Gallon pots of silver and gilt, to serve Peter and Paul.

Item, Two smal silver pots.

Item, Two chalices of silver and gilt.

The Inventary of the Subpriors house. 28

Item, Two salts of silver and gilt with a Cover.

Item, One little salt of silver with a Cover.

Item, Three silver peeces.

Item, Eighteen silver spoons.

Item, Three old Masers perused.

The Inventary of the Hordars house.

Item, Two Salts of silver and gilt with a Cover.

Item, One standing Nut with a Cover.

Item, Three silver peeces.

Item, Eighteen silver spoons.

Item, Three Old Masers perused.

The Inventary of the Fratrie.

Imprimis, One standing Cup of mother pearle, the foot and Cover being of silver and gilt.

Item, Two great bollys of silver.

Item, One standing Cup of silver and gilt with his Cover.

Item, One standing Massar with a Cover of Wood.

Item, Three great bollis of Wood with bonds of silver and gilt.

Item, Seven and thirty silver spoons of divers fashions.

Item, Four old Massars perused.

NUM. XVII.

A Reply to the Archbishop, against his Court of Audience.

Cleopatra, F. 1. p. 88.

TO the firste, Hys Protestations sheweth no more, but that he is not to be suspected to kepe that Courte of his Audyence by the authoritie of any Legacy from Rome, as by the name of Legat of Rome. But forasmoche as no Abp. within Christendome hathe, nor never hadd, any aucthoritie to kepe any suche Courte by the reason of hys Archebisshoprike, but only Legats of the See of Rome. Whiche Legats what vexations and oppressions they have doone by the pretense thereof, not onely to Ordynaries, but also to the Layfee, by calling of poore men from the farthest parte of the realme to London for an halfpeny candell, or for a litell obprobrious worde, as was declared and proved playnely in this Parliament: Which was a grete cause of making of a Statute to remedy that, before the Statute of thabolisshement of the Bisshops of Romes authoritie within this realme: Insomoche that this execution of Legacyes in other jurisdictions and realmes, hath ben on of the gretest and the intolerablest usurpations of the Bpe. of Rome these many yeres emonge the Comonaltie, and therfore a thing moost
29 necessary of reformation: in consideration of the premisses no Archebisshop can exercise this authoritie, except he implieth to all the worlde (tho he speak it not, nor write it not) that he ys a Legate of the See of Rome. And in case it shall please the Kings Grace to gyve like authoritie, notwithstanding so many incommodities to his Graces Subjectes proved by the use therof, and not oon comoditie at

al to abyden by, yt shuld seme better to gyve it to some other by special Commission at hys Grace's pleasure. Wherby it shalbe known certeynely to come from his Grace rather than to yoyne it to tharchebisshops See: Wherby tholde poyson might stil lurke and break out on day agayne, if yt shuld chaunce some to be Archebishop of Cant. that would chaunge theyr copie, as hath ben in tymes paste.

And more over, if his Grace should make hym his Legate, it should peradventure derogate the powre of his Graces Generall Vicare. And if both shuld occupie, then shall the people somoche the rather take occasion to think and say, that his Graces Vicare exerciseth the power of a Legate by his Graces authority, and the Abp. of Canterbery, by authorite of the Bisshop of Rome.

And wher thAbp. sayth, that he seith no cause, whye he should not kepe that Court, at the lest, by aucthoritie of thAct of Parliament, as al others enjoy by that Acte al things, that they hadd before from the See of Rome; it seemeth that he never redd the said Acte; nor yet can dyscerne bytwen a thing absolute, that may endure without a Dependence, as an Advouson in grose, and a thing that standeth in a contynual Dependence, as Service to the Seignorie. For Exemptions and Dispensations, and such others be Absolutes, depending nothing of the Grantor after his Grant. But Legacyes be but respectyves: And as no longer Lord, no longer Service, so no longer Bisshop of Rome Lord here, no longer hys Vicare, which was but his Servant: as appereth by the text of his Legacy, whereof thees be the words in the Chaptre, *Quum non ignoretis De officio Legati, qui in Provincia sua vices nostras gerere comprobatur.* And the Act of Parliament which he allegeth is so pleyn to every Reder, that it cannot be drawen with twenty teme of Oxen to stretch to the contynuance of this Courte of his Audience. It is in the xxjth. Chapter of the Session Anno xxv. and in the xxvjth. lefe in the later ende. The words therof ther be these: "Provided alwayes that this "Act, or any thing therin conteygned shall not herafter be "taken, nor expounded, to the derogation, or taking away, "of any Grauntes or Confirmations of any Liberties, Privi-

" legies or Jurisdictions of any Monasteries, Abbies, Priories, " or other Houses or Places exempte; whiche before the " making of this Act, hath ben obteigned at the See of " Rome, or by thaucthoritie thereof." Loo, this Act speaketh onelie of Exemptions, which is a thing absolute: and that onely of Houses exempte, and of their Jurisdictions. Which might be suffered uppon their few Parochianes and neighbours; as Prebends hath in Cathedrall churches. But this Acte speketh not of no jurisdiction universall of Archbishop, Bishop, or other person. Legacye ys of that other sorte, and universall jurisdiction depending of hym, that usurped an universall authorite through the worlde.

And consydering, that the Bp. of Canterbery besyde all the Courts within hys own Diocesse, kepith in London a Courte at thArches, sufficyently auctherized to hier and to determine all causes and complayntes apperteynyng to a
30 Metropolitane; why shuld he require this other Court of his Audience, to kepe yt in London, within the Churche and jurisdiction of an other Bisshop except he mynded to call other Bps. obedientiary out of their jurisdiction, contrarie to thAct? Or else at the lest, forasmoch as this Courte is kept within the Church and jurisdiction of London, and thArches Courte within the city, but not within the jurisdiction, if he may not vexe the Citizens and Diocesanes of London at thArches, without an Appele first from hys Ordinary ymmediately, because of the Canon Lawes, yet he might pull theym to hys Audience at Pauls, as he dyd heretofore by hys Legacie, and yet offende not that Act made anno xxiij°. That no man shalbe called out of his own Dioces.

And where the Abp. sayth, that the Kings Grace badd hym contynue that Court still, yt ys to be marvelled, that he then hath not, in his Citations and other writings of that Courte, expressed or signified the same, as he dyd call hymself in al his Writings *Legatum Apostolicæ Sedis* longe after that Act of the Abolishing.

NUM. XVIII.

Archbishop Cranmers order concerning the Proctors of the Court of Arches, shewn to be inconvenient, by a Paper presented to the Parlament, as followeth.

ALLTHOUGH it be expedient, that every thing, which any weye may be noyefull unto the common wele, be duely reformed; yet is there nothing that shuld be rather loked upon for Reformation, than suche abuses as maye be occasion of not indifferent ministration of justice. Wherfor amongest so many things, as heretofore hath been wel and condignely reformed, tochinge other the Spiritualtie or the Temporaltie, there is nothing that more necessarily required speedy Reformation, than a certain Ordenance Late procured in the Court of thArches at London, by the meanes of the Proctors there, for thadvancement of their singular wele only. By the which maye and doo come divers abuses in the said Court, and occasion of not indifferent ministration of justice, and chargeable and prolix processe there. Theffect whereof is this. Cleop. F. 1. p. 91.

The Proctors of the said Courte of tharches hath of late, upon fayned suggestion, surmysed unto the moost reverend Father in God, my Lord Archbusshop of Canterburie, President and Hedd of the said Corte, to have ben for the comen wele and ease of his Provincialles, induced his Grace to make suche an Ordenance or Statute in his said Corte of thArches, That where heretofore, there were in the same twenty or four and twenty Proctors, and my said Lordes Grace at his libertie alwayes to admit moo or fewer Proctors there, as shuld be seen expedient to his Grace for the sufficient attending of the causes there depending for the tyme; there shuld be from thencefoorth no man admitted Proctor there, untill the said nombre of Proctors, than being there, were decreased, and come downe to the nombre of Tenne: and than the same nombre of Ten Proctors never after to be exceeded. And furthemore leste my 31

said Lords Grace might be advertised at any tyme afterwards, upon better causes and considerations, to dissolve the said Statute, as his Predecessors did alike other Statute, made in semblable case long bifore: the said Proctors knowing, that his Grace wold, as allwayes did, applye hymself to that thing that shuld be moost proffitable for the Comen wele; and intending to take aweye that libertie from hym, abusing also his Graces benignitie and good zele, to the restrainct of his liberties, and fulfilling of their covetous intent; incontinently apon the obteyning of the said Statute, procured the same to be confirmed by the Chapitre and Covent of Christ church in Cant. So that by reson of the same confirmation, my said Lordes Grace ne his Successors can not, as the said Proctors do pretend (though they see never so good a cause therto) infringe, ne dissolve the same. And so therby made in maner an Incorporation among theym, tho they call it not so.

Wherin be it considered, whether they have first offended the King's Lawes, which do prohibite such Incorporacions to be made without licence had of the King's Highness first thereunto. And though all Incorporacions in any misterie or facultie be not lightly to be admitted, in this case, wherupon dependeth good or yll ministration of justice, moost of all suche Confederacies are to be eschewed.

Also the said Statute is divers wayes noyefull to the Commonweale of this Royalme, and prejudiciall to the King's Gc's Subjects in the same, and occasion of divers abuses in the said Court hereafter to be declared.

But because the said Proctors are persuaded, that my said Lorde of Cant's G'ce cannot himself Dissolve the same, and seing that no man will lightely contend alone with all the said Proctors for the Dissolvyng thereof, (For though it toche every man generally, no man singularly will suppose the same to touch him so moche, that he shuld for thimpugnation of the same put himself in busynes agenst so many and so rich a company, as the said Proctors be) it were not only expedient, but also necessarie, for the indifferent and speedy ministracion of justice in the said Courte, that the said unreasonable Statute were infringed and dissolved by the auctoritie of this present Parliament, (where

all other abuses and excesses noyefull to the comen weale ought to be reformed,) for thies causes folowing.

First, The said Statute is prejudicial unto the comen weale, because it is occasion of prolix sute and superfluous delayes in the said Court, else more necessary to be restrained than augmented. For the said nombre of Ten Proctors appoynted by the said Statute is unsufficient for the speedy and diligent attending of mens causes in the said Court, though all Ten were procuring there at once: as it is not like but that three or four of the same shal bee alwayes impotent or absent. For such they account also within the said nombre of Ten. And besides that the same Ten or fewer, that shalbe onely procuring, shal serve not onely for the said Court of thArches, but also for my said Lord of Canterburies Audience (wherein be as many causes as in thArches) and for the Consistorie of the Busshop of London. For by the Statutes of both the same Courts of Audience and Consistorie, there is no man admitted to pro- 32
cure in the same, unlesse he be a Proctor admitted first in thArches. So that so few Proctors, appoynted for so many causes as shal be in traverse in all the said Courts, can never be able to spede their busines without great delayes taking.

For heretofor whan there were in the said Courtes twenty Proctors continually occupying, and moo, it hath ben seen, that divers of theym hath been than so overladde with causes, that they were driven to take oft and many delayes and Prorogations *ad idem*, for to bring in their matiers, libelles and plees. Than moche more must they do the same now being but Ten of theym. And moost of al, when of the same Ten there shalbe, (as like it is allwayes to be,) three or four absent or impotent, Undoubted they must needs use infinite delayes. Which had else rather more need to be restrayned, then that any occasion shuld be yet given of more using the same. For by reason of the same the King's Subjects, called to the said Court, are putto greate expenses, tedious Labour, and losse of tyme. And therfor divers, that have good right to many things pleadable in the said Courts, had lever renunce and forgoo their

interest in the same, than entre so desperate a Sute in the said Courts therfor.

Alse mens causes cannot be diligently attended by so fewe Proctors. And men shalbe destitute of counsaill (whereof shuld be allweys plenty in every Courte.) And through the negligence of the Proctors, that they must be than of, whan they shall have so moche busynes, divers good causes muste neds perish, for lack of good looking unto; as lightely maye be: for the forgeting of one houre, or mistaking of a worde, doth in the said Courts otherwhiles marre the best matier.

And it is impossible, that the said Ten Proctors only shalbe able to applye accordingly al the causes, that shalbe depending in al the said Courts, as Proctors of duetie shuld. For a Proctor's office is Laborious, and requireth moche busynes. First, a Proctor must take sufficient instructions of his Clients, and kepe every Court-daye, remember every houre, that is appoynted him to doo any thing at; solicite and instruct his Advocates; write and penne every Instrument that shalbe requisite to be made in his matiers. And whosoever of the Proctors, that shalbe negligent or forgetfull in doing any of these his matiers, must needs decaye. But so few Proctors as be appoynted by the said Statute are not able not only to do so in each matier, but also scant able to remember their Clients names, for so many that they shall than have. Each matier, if it were exactly applied, and men able so to do, wold require a Proctor alone. But because every man is not able to find a Proctor for every one matier, it were best, next the same, that there were so many Proctors appoynted, as might most easily apply their causes, as they shuld. And though that were less profit to the said Proctors, whose wele is best, when they are moost charged with busines: yet it shuld be more profit for the Common wele, whose interest were to have causes speedily and diligently applyed in the said Courts.

Also, the fewer that there be of the said Proctors, the sooner they maye agree among theymselves to give delayes each to other: because that one may have the same leave, that he gave the other: as they do in termes to Prove.
38 Where, to each of the three termes, which they cal *Termi-*

nos ad proband. a moneth would suffice, though they dwelled never so fer from the Court within this Royalm; they take now by cross suffraunce of each an other of theym a quarter of a year commonly for ech of the same three termes. Which were enough and too moche, though the parties dwelled in Paris. Which delayes though they be nothing profitable, ne commodious for the poore Sutors, be both profitable to the said Proctors; by reason that the causes are kept thereby the longer in their handes. And also commodious by reason, that they, being greatly occupied, shuld have the longer time to do their busynes in.

And for like consideracion the said Proctors do omitte commonly in every matier a certayn othe ungeven, called *Juramentum Calumpniæ*, which is the best provision ordeyned in al the said Lawe of Civile and Canon, for the restrainct of unlawful Sutes and prolixe processes. Theffect wherof is this. Both the parties being in sute, or their Proctors, shal by the same oath swear, first the Plaintiff, That he believeth himself to have a just cause to sue; and the Defendant, a just cause to defend. Secondariely, That neyther of theym shall use any unlawful delayes, whereby justice may be deferred or letted. Thirdely, That eyther of theym, whan they shalbe asked by the Juge, shall answer truly to every thing, that is asked of theym according to their belief. Fourthly, That there is nor shalbe nothing geven, ne promised, to the Judge, or any other Officer, but only the Fees and duty permitted by the Law. And fifthly, That neyther of them shal use, ne procure, any false witnes wittingly in the matier.

Which Othe yf it were geven in every matier, as it shuld be, there shulde not be so many wrongful causes attempted and kept in the said Courts, nor so many delayes, used in the same. But because that neither of bothe that standes with the proufitt of the said Proctors, by common assent and crosse sufferaunce of eche another of theym, they omitte the same moost commonly not only ungeven, but also not spoken of. And yf they saye, that they doo so, because that ofte accustuming of othes maketh men to sett lesse by an othe; Trueth it is that it doth so. And therefore the said othe ought to be chiefly commended. For the

geving of the same but ones in any matier shuld excuse theym from geving of many other oaths that they geve in euery matier. For it alone conteyneth th'effect of div's other othes requisite. And where one shuld serve for all, better it were for advoyding of too ofte swering, that the same alone shuld be given, and al other omitted, than that it alone shuld be lefft, that al the other doth supplye.

Also, The said Statute of Ten Proctors may be occasion, that the same shuld wax haulte, arrogant, negligent, and lothe to take payne, and excessive in taking, by reason that they shuld be so fewe. As we see experiently in al other faculties or mysteries, where fewest Occupiers be of the same there be they moost dangerous, and hardest to be goten to do their facultie, and moost excessive in taking for the same: as scarsitie or raritie of any thing else maketh the same deir. For whan there be few of a faculty, they know than that be they never so excessive in taking, or negligent in their doing, they shalbe occupied wel ynough: whan men can have no other choice but of a fewe, that be al alike agreyd upon the price of every thing; as they maye soone doo, whan they be but a fewe. Where yf they were many, all shuld be contrary.

34 Moreover, the said Statute of Tenne Procters may be occasion, that justice shuld not indifferently procede in the said Courts for lack of lauful defense. As if the Juges of the said Courts, or any of theym, be affectionate in any matier depending before theym (as it may be that the Juges there shal not be allweys of such integritie as they be of, that be there nowe,) the said Proctors dare not be retained of his part, that the Juge doth not favor: or if they be retayned, they dare not purpose their Client's best Interest and remedye, yf the same do any thing offend the said Juges affection. By reason that the said Proctors be removeable from their Proctors offices at the said Juges plesure, and the same made so beneficiall unto theym by reason of the said Statute.

Than, whan the said Proctors shalbe in suche fear of the said Juges, to speak in matiers of *Instance*, where the Juge doth bear but a light affection to another man: moch more will they be so in cases of *office*, where the Juge is partie

hymself, and hath his owne matier in hand. And no mervail, if they dare not speak in such. For it hathe not ben seldom seen, and harde there, that it hath ben spoken unto such Proctors, as hath spoken any thing constantly, or frely, in their Clients causes, by the Juges aforesaid, *Non es amicus Curiæ:* and that they were threttened of expulsion from their Offices, and put to silence. Yet no lawe forbedeth the contrary, but that every man shuld have his lawful defense, yea, agenst the Juge himself.

But if there were many Proctors in the said Courts, the Juges could not so lightly keep them al in such subjection and feare of theym. Nor than the said Proctors shuld not have so great cause to fere theym so moche, seeing their offices shuld not be so beneficiall unto theym than. And lesse shuld they yet fear to purpose their Clients right duely, if it were ordeined, that the same Proctors shuld not be removeable from their Offices, at the said Juges plesure, (as heretofor they were; and now are) but only for certain greate offences proved afore indifferent Juges, to be committed by theym after their admission. And by reason, that the said Proctors be so abondoned unto the said Juges, where men had most nede of trusty Counsaillors, there they be most destitute of the same, as when the Juge is not indifferent. For the partialitie of a Juge is more to be feared, than the manifest malice of an Adversarie. For the tone hurteth prively, and is able to execute his malice: and the tother doth apertly all that he goeth about. And a man may provide for thadvoyding of the intent. And he is not so able to execute his purpose as the tother is. And though partialitie of any Juge is to be greatly feared, yet most of all in the Courts spirituall: where al depends upon the Juges hands, and that one man's commonly. For which partialitie the remedie of appeal was first invented. Which remedy, like as it was at the first most holsomely provided for the avoyding of thiniquity of partiall Juges; so it is nowe moost wickedly abused for the maintenance of yll doers in their wrongful causes and avoyding of due execution of justice, by reason that they be infinite: specially, after the Canon lawe. For by Civile, there is but appellacion permitted; and that not

without penaltie on him that shal than appeal without cause: and that is more reasonable.

35 For like as it is daungerous to abide one mans jugement, so it is unreasonable that a man shall not abide the jugements of never so many. And therfor it were veray expedient, that the same Appeals were restrained somewhat. For of theym it is cheffly long, that matiers be in maner infinite in the said Courts. And that maye be the better doon, by reason that there be two Legats within this Royalme. Which were so appoynted, because that they might determyne al matiers spiritual within this Royalme, without moche recorse to Rome, being so ferr from this Contrey.

To the foresaid inconveniences may come also, through the said statute, this abuse following: that is to wete, if there be a mightier or a richer man, that do sue a porer man in the said Courts; the richer man maye the sooner, by reason that there be so fewe Proctors, retain the moost parte and best lerned of theym. And thother Proctors, by reason that they shal be than so welthy through their great occuping, which they shall have, whan they be so fewe, wil rather sett more by the same great mans favor, than the poore mans fee. And therfore wil other refuse to be retayned of the poor mans parte; or whan they be retayned they wilbe slacke in doing their duetie, for fear of displeasing the same greate man. Where yf there were many Proctors, their Offices would not be excessive gaynefull, but that they wold set as moche by their fees, as by any mans pleasure lightly.

Also, the said Statute is a greate discorage to young [men] to leve their Studie in the Lawe. For by the same the reward of Studie is taken away, and possest by a few. And the fewer that be promoted for their Lerning, the fewer wil study to atteigne the same.

And to this, it maye be occasion, that the said Proctors be not so well lerned, nor so diligent, whan they are so fewe, as they wold be, if they were many. For whan there is choyse ynough of theym, they that are best lerned, and moost diligent shalbe allwayes moost reassorted. And than shall they studie every man to excelle other in lerning and

diligence, whan they see suche cheffly reassorted unto. And so no man wil labour than to be a Proctor, onlesse he be well lerned, seeing that learned men shuld only have al the moost reassort. And they that be unlerned will aweye, and provide theym Livings elsewhere, whan they see theymself nothing frequented with causes.

Furthermore, the said Statute is playne contrary to their owne lawe of Civile and Canon. For by the same it is permitted for every man to be Proctor for other; but only a fewe, which are specially and justly excepted by the same, as a Woman, a child, a madde man, and such other. And by the said statute it is prohibited, that no man shal procure in the said Court for other, but only a fewe, that are specially admitted therto, and that within a precise and incompetent nombre. The said Law doth except and repell very few; and that of theym that are not mete to procure: and the said statute doth yet admitt fewer, and that of theym that are sufficiently qualified to procure. So that White and Black can be no more contrary together, than the said Law and Statute be either to other.

And though any man wold rather preferre the said Law before the said Statute, yf he did but only consider, how that the Law is made so long ago by the concord and discrete opinions of so many greate and wise Clerkes and 36
holy men, and afterward approved by continuall usage of divers countries, and long succession of tyme, and experiently known to be holsomely ordeined for the comen wele. And of the tother side, how that the said Statute is but lately made by the procurement of a few private persons for their singular advantage; approved by no tract of time to be profitable for the Comen wele; but experiently knowen to be contrary. Yet besides that, yf al that were sett aparte, the Lawe is grounded upon bettre reason, than the said Statute is. For seing a Proctor representeth him that he is Proctor for, and maye make or marr his Clients matier by one word speaking well or yll; and that thoffice of a Proctor was first invented for men, that might or wolde not intend to their owne busynes theymself; it were more consonant with reason, that a man were suffred to take to his Proctor such as he lusteth,

and may best trust unto of his matier, than be driven to commit the order of his cause, being maye fortune of great weight, to suche a one as he never knew, ne saw bifore. For whan a man is at his to choyse him what Proctor he luste best, yf his matier do decaye through the defaulte of his Proctor, than, he can blame no man but hymself. For that that he wold not take better hede, to whome he shuld have committed his matier unto. And whan a man is compelled to take one that he knows not, yf his matier do than decaye, he maye putt the blame therof to that Statute, that constrayned him to take suche a Proctor.

Neverthelesse though the tone of bothe those weyes, that is the same that is taken by the said Lawe, be moche better than the tother; yet the meane weye betwene bothe (as of al other Extremes) were best. That is to saye, that nother every man onlerned, or unexpert, shuld foorthwith be admitted to procure for every man in the said Courtes, lest of that there shuld be no good ordre, but a confuse tumulte there: Nor yet that there shuld be so fewe admitted therunto, that they were not able, ne sufficient, for the due exercise of causes there depending. But moost reasonable and highely expedient for the Common wele it is, that it were enacted by thauctorite of this present Parliament, that there shuld be as many of suche as were sufficiently lerned, and exercised in thexperience and practise of the said Courtes, admitted to procure there, as shuld be seen sufficient to my said Lorde of Cant. Grace, or other Presidents of the said Courtes, for the due exercise and expedicion of causes there depending; as it was used there heretofore, till the obteigning of the said Statute, without prefixion of any precise nombre, which for no cause maye be exceded. For howe can any precise nombre of Proctors be prefixed, whan the nombre of causes can never be appoynted? For causes doth growe and decrease, as the nature of seasons and men doth requiere.

And therfore it were more expedient, that there were mo Proctors than shuld suffice admitted, than fewer. For better it were, that some of theym shuld lacke causes, than causes shuld want theym. And that suche ones, so admitted, shuld not be removeable from the same their

Offices at the said Juges, or any other mans, pleasure, as they were heretofor: but only for certain grete offences proved to be committed by theym after their admission, and judged so to be of indifferent Juges, chosen to examyne the same by the consent of the Proctors, that shalbe accused therof. And bicause that the Proctors aforesaid 37 are all sworne [at the] tyme of their admission, that they shall never after be agenst the Liberties, jurisdiction and prerogatives of the said Courtes: but shal mayntene and defend the same to their power: And that there may be in the said Courts otherwhiles such causes depending, as shuld appertaigne to the Kings Graces determinacion by his Royall Prerogative, or suche other as may be there attempted ageinst the Juges or Presidents of the said Courtes: It were highly expedient as wel for the Conservation and soliciting of the Kings interest there, as for the faithfull and bolde assistence of Proctors there to the Kings Subjects, that were called thether at the instance of the said Juges, or their fautors, or any other person; That, like as his Grace hath, in other his Courtes temporall, his Solicitors and Attorneys, he shuld also have in the said Courtes two Proctors, or moo admitted by his Grace and his counsaill, which shuld be only sworne to promote and sollicite his Graces interest there, and to advertise the same of any thing, that shuld appertaigne to his Gs. prerogative, and to defende suche of the Kings subjects, as shall desire their assistance, boldely and without feare or affection of the said Juges. And that the same Proctors so admitted be not removeable from the same their offices by any man, but the Kings Grace or his Counsaill.

Which so enacted and establyshed shuld be the readyest meane, that the foresaid abuses, with divers others here not rehersed, caused through the occasion of the said statute, shuld be utterly taken aweye, and justice more plainly and spedyly procede in the said Courtes, than heretofore hath been seen to doo. And the Kings subjects called thether from all parts of England shuld have plenty of counsaill, faithfull assistance in their matiers, and spedy processe in the same. Which ought to be tendered affectantly of every man,

that regardeth the encrease of the Common wele, and true execution of justice.

NUM. XIX.

The Archbishop to the L. Crumwel giving him some account of his Visitation of his Diocess.

Cleopatra, E. 5. F. 292.

THESE shalbe to advertise your Lp. that syns my last comyng frome London into Kent, I have found the people of my Dioces very obstinately given to observe and kepe with solempnitie the hali dayes lately abrogated. Whereapon I have punished divers of the Offenders; and to divers I have given gentle monition to amend. But inasmuche as by examination I have perceyved, that the people were partly animated therunto by their Curates, I have given streight commandement and injunction unto al the Parsons and Vicars within my Dioces, apon payne of depryvation of thair benefices, that thei shall not only, on thair bihalf, cause the said haly dayes, so abrogated, from tyme to tyme not to be observed within thair Cures: but also shal from hensforth present to me suche persons of thair Parishes, as will practise in wourde or dead contrary to that Ordinance
38 or any other; which is, or hereafter shalbe, set forth by the Kings Graces authority, for the redresse or ordering of the doctrine or ceremoney of this Churche of England. So that nowe I suppose thorowgh this meanes all disobedience and contempte of the Kings Graces Acts and Ordinances in this bihalf shalbe clearly avoided in my Dioces hereafter. Not doubting also, but if every Bp. in this realm had Commandment to do the same in their Dioces, it would avoyd both moche disobedience and contention in this said realme. And I wold fayne, that al the envie and grudge of the people in this matier should be put from the King and his Counsaile; and that we, whiche be Ordinaries, should take it upon us. Or else I feare lest a grudge against the Prince and his Councel, in suche causes

of religion, shall gendre in many of the peoples harts a faynte subjection and obedience.

But, my Lorde, if in the Courte you do kepe such holli dayes and fastynge dayes, as be abrogated, whan shal we persuade the people to ceasse from kepyng of theym? For the Kyngs owne House shalbe an example unto al the realme to breake his own ordinances.

This was writ with the Abps own hand. Al the rest of the Letter was his Secretaries.

Over this, whereas your Lp. hath twise written for this poore man William Gronnow the berer herof to my Lorde Deputie of Callis, for him to be restored to his rowme; as far as I understand, it prevayled nothing at al. For he can get none answer of my Lorde Deputy. So that the poore man dispaireth, that your requeste shal do hym any good. If your Lp. wold be so good to hym, as to obteign a bill signed of the Kings Grace to the Treasurers and Controllers of Calice for the tyme being, commanding theym to pay to the said William Gronnow his accustumed Wages yerly, and to none other, your Lp. should not only not farther trouble my said Lorde Deputy any more, but also do a right meritorious deade. For if the poore man be put thus from his Lyving, he were but utterly undone. Thus, my Lorde, right hartely fare you well. At Forde the xxviij day of Auguste.

Your Lordships own ever
T. Cantuarien.

NUM. XX.

Richard Grafton the Printer of the Bible to the Lord Crumwel, complaining of some that intended to print the Bible, and thereby to spoyl his Impression.

+ 1537.

MOOST humbly besechinge your Lordship to understand, that accordyng as your Commission was, by my servant to send you certen Bibles, so have I now done, desiring your Lordship to accept them, as though they were well done. 39

Cleopatra. E. 5. fol. 325.

And whereas I wryt unto your Lordship for a prevye Seale to be a defence unto the enemyes of this Bible, I understande, that your Lordshipes mynde is, that I shall not nede it. But now, moost gracyous Lorde, forasmoche as this worke hathe bene brought forthe to our moost great and costly laboures and charges: Which charges amount above the sum of five hundred pounds; and I have caused of these same to be prynted to the sum of fifteen hundred bookes complete: Which now by reason that of many this worke is highly commended; there are, that will and dothe go about the pryntyng of the same work agayne in a lesser letter: to the entente that they may sell their lytle bookes better chepe than I can sell these gret; and so to make, that I shal sell none at al, or else verye fewe, to the utter undoynge of me your Orator, and of all those my Creditors, that hath bene my Comforters and helpers therin. And now this worke, thus set forthe with great study and laboures, shall soche persons, (moved with a lytle covetousnes, to the undoing of other for their awne pryvate welthe,) take as a thynge done to their hands. In which haffe the charges shall not come to them, that hath done to your poore Orator. And yet shall they not do yt, as they fynde yt, but falsefye the texte; that I dare say, looke how many sentences are in the Byble, even so many fautes and errours shalbe made therin. For their seekyng is not to set it out to Gods glorie, and to the edefying of Christs Congregacyon, (but for covetousnes.) And that may apere by the former Bybles, that they have set forthe; which hath nether good paper, letter, ynke, ner correctyon: And even so shal they corrupt this worke, and wrap it up after their fassyons, and then may they sell it for nought at their pleasure. Ye, and to make yt more truer then yt is, therfore Douche men, dwellyng within this realme, go about the pryntyng of yt: Which can nether speke good Englyshe, ner yet wryte none. And they wilbe bothe the Prynters and Correctors therof: Because of a lytle covetousnes, that wyll not bestow twenty or forty pounds to a Learned man to take payne in yt, to have yt well done.

It were therefore, (as your Lp. doth evydently perceave,) a thing unreasonable to permyt, or soffer them, which now

hath no soche busines, to enter into the laboures of them, that hath had both sore trouble and unreasonable charges. And the truthe is this, that if it be prynted by any other, before these be sold, (which I think shal not be these three yere at the least,) that then am I, your poor Orator, utterly undone.

Therfore by your moost godly favor, if I maye obtayne the Kynges most gracyous privilege, that none shal prynt them, tyll these be solde, which at the least shall not be this iij yere, your Lordship shall not fynde me unthankfull, but that to the uttermost of my power I wyll consyder yt. And I dare say, that so wil my Lorde of Cantorbury, with other my moost speciall frendes. And at the least God wil loke upon your mercifull heart, that consydereth the undoynge of a pore yonge man. For truly my whole Lyvynge lyeth herupon. Which if I maye have sale of them, not being hyndered by any other man, yt shalbe my makyng and wealth, and the contrary is my undoyng. Therfore most humbly I beseche your Lordship to be my helper herin, that I maye obtayne this my request. Or else, yf by no meanes this pryvylege may be had, (as I have no doubt thorow your helpe yt shall) and seeing men are so desirous to be pryntinge of yt agayne, to my utter undoyng as aforsayde that yet forasmoche as it hath pleased the Kyngs Highnes to Lycence this work to go abroade; and that it is the moost pure worde of God which teacheth al true obedyence, and reproveth al scismes and contencyons: and the lack of this worde of the Almightie God, is the cause of all blyndnes and supersticion: yt maye therfore be comaunded by your Lordship in the name of our most gracyous Prynce, that every Curat have one of them, that they maye learne to knowe God, and to instruct their Paryshens. Ye, and that every Abbaye should have six, to be layd in six several places, that the whole Covent, and the resorters therunto, maye have occasyon to looke on the Lordes Lawe. Ye, I wold none other, but they of the Papisticall sorte, shuld be compelled to have them. And then I know there should be ynow found in my Lorde of Londons Dyocesse to spende awaye a great part of them. And so shuld this be a godly

acte, worthy to be had in remembrance, whyle the world doth stande.

And I know, that a smal Comyssyon wyll cause my Lorde of Cantorbury Salsbury and Worsetter, to cause yt to be done thorow their Dioces: Ye, and this shuld cease the whole scism and contencion, that is in the realme. Which is, some callyng them of the *Olde*, and some of the *Newe*. Now shuld we al folow one God, one Book, and one Learnygne. And this is hurtful to no man, but proffytable to all men.

I will trouble your Lordship no lenger, for I am sory I have troubled you so moche. But to mak an end I desire your most gracyous answer by my servant. For the syckenes is bryme about us, or ells would I wayt upon your Lordship. And because of comyng to your Lordship I have not suffered my servant with me, since he came over. Thus for your contynual preservatyon, I, with all that truly love God, do most hartely praye, that you may overcome al your adversaryes of the Papistical sorte.

Your Orator Rychard Grafton.

NUM. XXI.

Archbishop Cranmer to the King for a Suffragan of Dover.

Abp. Cranm. Regist.

EXCELLENTISS. et potentiss. in Christo Principi et Dno. nostro Dn. Henrico Octavo Dei gra. Angliæ et Fr. regi, Fidei Defensori, et Dno. Hiberniæ, ac in terris Supremo Ecclesiæ Angl. capiti, Vester humilis Orator et Subditus Thomas permissione divina Cantuar. Archiepiscopus, totius Anglie Primas et Metropolit. Omnimod. Reverentiam, et Observantiam tanto principi debit. et condignas cum omni subjectionis honore. Ad sedem Episcopalem de Doveria infra Cantuar. Dioc. existen. Dilectos michi in Cto. Richardum Yngworth Priorem Domus sive Prioratus de Langley Regis, et Johannem Codenham, Sacræ Theolog. Professores, juxta et secundum vim, formam et effectum Statuti Parla-

menti hujus inclyti regni vestri Angliæ in hoc casu editi et provisi, vestræ Regiæ Majestati per has literas meas nomino et præsento; ac eidem Majestati vestræ humiliter supplico, quatenus alteri eorum, (cui vestra Regia Majestas id munus conferend. præoptaverit,) titulum, nomen, stylumq; et digni- 41
tatem episcopalem ac Suffraganeam ad Sedem prædictam misericorditer conferre. Ipsumque mihi prefato Archiepiscopo infra cujus Dioc. et Provinciam Sedes antedicta consistit, per literas vestras Patentes regias intuitu charitatis punctare, michique mandare dignetur vestra regia Majestas, quatenus ipsum sic nominatum et præsentatum, in Episcopum Suffraganeum Sedis prædict. juxta formam Statuti prædict. effectualiter consecrem et benedicam: cæteraque faciam et exequar in ea parte, quæ ad effectum meum Archiepiscopale spectaverint, seu requisita fuerint in præmissis. Vivat denique et valeat in multos annos vestra regia Celsitudo prælibata in eo, per quem reges regnant, et Principes dominantur. Dat' apud Lambeth primo die mensis Decembr. Anno Domini millesimo quingentesimo tricesimo septimo: et regni vestri florentiss. vicesimo nono.

NUM. XXII.

The Archbishop's letters of Commission to Richard Suffragan of Dover.

THOMAS permissione divina Cant. Archiep. tot. Angl. Primas et Metropolitanus, Venerabili confratri nostro Dom. Richardo Dei gra. Sedis Doveriæ nostræ Diocesios Cant' Suffraganeo, Salutem, et fraternam in Domino charitatem. Abp. Cranm. Regist.
De tuis fidelitate et circumspectionis industria plenam in Domino fiduciam obtinentes, ad confirmandum sacri chrismatis unctione pueros quoscúnque infra civitatem et Diocesin nostras Cant', et jurisdictiones nostras, et ecclesiæ nostræ Christ. Cant. immediatas, ac jurisdictionem nostram villæ Calisiæ, et marchias ejusdem sub obedientia Excellentiss. Principis, et Domini nostri, Domini Hen. Oct. Dei gratia Angl. et Fr. regis, fidei Defensoris, et Domini Hib. ac in terris sub Christo Ecclesiæ Anglic. Capitis Supremi ubilibet

constitut. Necnon altaria, calices, Vestimenta, et alia Ecclesiæ ornamenta quæcunque et ea concernen. benedicend. locaque profana siquæ inveneris, de quibus te inquirere Volumus, a divinorum celebratione ultime suspendend, Ecclesias etiam et cœmiteria sanguinis vel seminis effusione polluta forsan vel polluend. reconciliand. Ecclesias et altaria noviter ædificat. consecrand. Omnes ordines minores quibuscúnque civitatis, Diocesios, et jurisdictionum nostrarum prædictarum ipsos ordines a te recipere volentib et ad hoc habilibus ad jurejurando de renuntiando Rom. Episcopo et ejus auctoritati ac de acceptando Regiam Majestatem pro Supremo Capite Ecclesiæ Anglic. juxta Statuta hujus regni in hac parte edita ab eisdem ordinand. et eorum quolibet per te primitus recepto, conferend. Ac etiam oleum sanctum chrismatis et sacræ unctionis consecrand. Cæteraque omnia et singula, quæ ad officium Pontificale in præmissis, vel aliquo præmissorum quovis modo pertinent, vel pertinere poterunt, faciend. exercend. et expediend. tibi tenore præsentium committimus vices nostras, et plenam in Domino potestatem. Téque quoad præmissa Suffraganeum nostrum ordinamus et præficimus per præsentes ; donec eas ad nos duxerimus revocand. Et ut officium tuum hujusmodi possis in præmissis
42 liberius exercere, Vniversis et singulis Decanis, Rectoribus, Vicarijs, Capellanis, Curatis, et non Curatis, Clericis et Apparitoribus quibuscunque in virtute sacræ [suæ] obedientiæ firmiter tenore præsentium injungendo mandamus, quatenus tibi in præmissis et quolibet præmissorum sint obedientes, assistentes, et intendentes in omnibus, prout decet. In cujus rei testimonium sigillum nostrum præsentibus est appensum. Dat. in Manerio nostro de Lamehith, Decimo die Decembr. Anno Domini mill. quin. xxxvij. et nostræ Consecrationis anno quinto.

NUM. XXIII.

A Declaration to be read by al Curates upon the publishing of the Bible in English.

WHERE it hathe pleased the Kinges Majestie, oure most dreadde Sovereigne Lord and Supreme Hed under God of this Churche of England, for a Declaratyon of the greate zeale he bereth to the setting furth of Gods woorde, and to the virtuouse mayntenance of his Comenwealthe, to permyt and comaunde the Bible, being translated into our Mother tongue, to be syncerely taught and declared by us the Curats, and to bee openly layde furthe in every parrishe churche: to thintent, that all his good subjects, aswel by reading thereof, as by hering the true explanation of the same, may first lerne their dieuties to Almightie God and his Majesty, and every of us charitably to use other: And thenne applying themselfes to doo according to that they shall here and lerne, may both speke and doo christienly; and in al things, as it beseamethe christien men. Because his Hieghnes very much desireth, that this thing being by him most godly begonne and sett forward, maye of al you be receyved, as is aforesaid; his Majestie hath willed and commanded this to be declared unto youe, that his Graces pleasure and hiegh commandment is, that in the reading and hering thereof, first most humbly and reverently using and addressing your selfes unto it, you shall have alwayes in your rememberaunce and memoryes, that all things conteyned in this booke is the undoubted Wyll, Lawe, and Comaundement of Almighty God, thonly and streit meane to knowe the goodnes and benefyts of God towards us, and the true duty of every christen man to serve him accordingly. And that therefore reading this book with such mind and firm feythe, as is aforesaid, you shall first endevour yourselfes to conforme your owne lyvings and conversation to the contents of the same: and so by your good and vertuouse example to encourage your wifes, children, and servants, to live wel and christienly according to the rule therof. Cleopatra, E. 5. F. 327.

And if at any tyme by reading any doubt shall come to any of you, touching the sense and meaning of any part therof; that thenne, not geving to moche to your own minds, fantazies, and opinions; nor having therof any open reasonyng in your open tavernes or alehowses, ye shall have recourse to such lerned men, as be, or shalbe auctorized to preache and declare the same. Soo that avoyding al con-
43 tencions and disputacions in suche alehowses and other places, unmete for such conferences, and submytting your opinions to the judgments of such lerned men as shalbe appoynted in this behaalf, his Grace may wel perceyve, that you use this most hiegh benefyte quietly and charitably every of you, to the edefying of himself, his wief, and famylye, in al things aunswering to his Hieghnes good opinion conceyved of you, in thadvauncement of vertue, and suppressing of Vice; without failing to use such discrete quietnes, and sober moderatyon in the premisses, as is aforesaid; as ye tender his Graces pleasure, and intend to avoyde his hiegh indignation, and the perill and daunger, that may ensue to you and every of youe for the contrary.

And God save the King.

NUM. XXIV.

The Aunswer or Declaracions of Richard Byshop of Chichestre, in the presence of the Kings Majestie, against the sixt Reason or argument of John Lamberte, concerning the most holy and blessed Sacrament of the Aultre.

Cleopatra, E. 5. Fol. 371.

THESE are the words of his sixt Article. "Paule doth "take it for a sore inconvenience, *Deducere Christum ex alto*, "Rho. 10. And yet must the Prestes do so, bringing his "naturall body into the Sacrament: or elles they cannot "bringe the same body into the Sacrament. Which I be-"leve rather.

The Answer of the Bishop.

BY this reason you maye evidently perceyve the Vanitye, and also the malyce of this man. So that you may judge by what spirite he is ledde, to make such an argument against so hiegh and preciouse a mystery as this is.

What christen man is so ignoraunt, that knoweth not this to be evidently true, that this most holy Sacrament hath not his Vertue of the Preste, which is a mortall man, and many tymes a sinner. For he is but a ministre, and a very instrument, by whom God worketh. Sainct Chrysost. saith, *that the ministre is as it were the penne, God is the hande. The grace, the vertue is of God.* In the 27th. Homelye in the second Tome. So dothe teache the Apostle to the Corinthians, in the third chapitre of the first Epistle. *What is Apollo*, saith he, *What is Paule? Ministres of him, in whom ye beleve; and as he hath gyven to every one. I have planted*, saith S. Paule, *Apollo hath watered: but God hath gyven the encrease. Wherfore neither he that planteth, nor he that watereth, is ought, but he that gyveth the encrease.* For *men must esteem us as Ministres of Christ*, saith he in the next chapitre. By these words he proveth, that the minister gives none effect or virtue, but oonly God.

Sanct. August. ad Cresconium Grammaticum saith also 44
expresly, That *if there be among good ministres one better then an other, the Sacrament is no better given by the better; and it is no worse gyven by an evell man.* Ther is for this purpose a goodly saying of Eusebius Emissenus, which was much persecuted by the Aryans. These are his wordes. *Invisibilis Sacerdos visibiles creaturas in substantiam corporis et sanguinis sui, verbi sui secreta potestate, convertit.* No Christen man doubteth, who is this invisible Prest; which is our Savior, the hieghe Prest, the perpetuall Preste, as the Apostle saith *Ad Hebr.* 7. Which to our carnall eyes is invisible, and otherwyse may not be sene, but by the eyes of our sowle, and faith onely. This invisible Preste, saith Eusebius, converteth and torneth the visible creatures of bread and wyne, not only into his body and bloud, but into the substaunce of his body and blood.

It is not thenne the Preste, that worketh this thing, or

bringeth Christ out of hevyn, as this man mockingly and skornefully wryteth in this Artycle, but it is Christ himself. For as S. Augustin saith, *Idem est Mediator, qui offert, et qui offertur.*

And what spirit this man hath towardes this mooste holy sacrament, you maye well conjecture, and evidently perceyve his malignitie, which not only gathereth a certain nombre of vayne arguments together, to the nombre of eight; that it might appeare to the simple ignoraunt people, as though it were a great fundacion, which he hath for his detestable purpose: and yet (as I saye,) they are all vayne, and grounded only uppon gross naturall reason, which canne in no wise attayne to this high misterie: but also in so grave, weighty, and moost reverend cause, as this is, he dalyeth, tryfleth, mocketh, and scorneth in this fonde reason, without any reason; saying, that the Preste must bringe the body of Christ out of heven. But it is little to be wayed in this man, though that he scorneth the ministration of the Preste; sith that he so depraveth the veray Lorde and Maistre.

And in case that he would say, that he doth not skorne the ministracion of the Preste, thenne must he nedes be veraye ignoraunt, to suppose in any wyse, that the Preste worketh any thing in this, or any other Sacramente, more thenne as I have before sayde.

In this argument also he alleadgeth one parte of scripture in the tenth chapitre to the Romaynes, to blind also the symple people, that they should think al that he speaketh is the veraye scripture. And surely this place of scripture maketh evidentlye against him, and such as he is. For it is written against Infideles, such as wollnot believe the word of God written, but wolde yet have knowleage from heaven. And so the Apostle ther maketh example of him, that woll not believe, that Christ is ascended; but notwithstanding the testimonye of scripture, he demandeth, *Quis ascendet in cœlum? Hoc est, Christum de cœlo deducere*, sayth the Apostle. Wherefore the Apostle monysheth every Christen man in this maner, *Nè dixeris in corde tuo, Quis ascendet, &c.* That is to say, Thinke not in thy mind, Have no such doubt to aske, Who ascended, or how: but beleve the scrip-

ture. For as Moses in the 30th. Chap. of Deuteronomy sayth, *Thou shalt not nede to seek into heaven for the knowleage of these things: it is not sett, nor left in heven; it is not above thee; it is not ferre frome the; but the Worde of God is nighe the; even in thy mouth*, as it were, and redye at hande: Beleve that, and doo according to that. For so it 45 was aunswered to the rich man in the 16th. Chapitre of Luk, *Thy bretheren have Moyses and the Prophetes, let them heare them.* And, *Yf they woll not heare and beleve theim, they woll not beleve any oone, that shall come frome hense.*

Wherfor Chrisost', in the formor tenth chapitre of Paule, teacheth every Christen man in these thinges of the Faith, in no wyse to ask or searhe, how it maye be; but leaving this infirmitye and weaknes of our thoughts or reasons, let us recyve with a certain undoubted faith the promesses of God by his word.

Sainct Cyprian also, in a worke *De cena Domini*, hath these wordes, *The fleshely man is not to be admitted to this feast of the Table of God. Whatsoever the flesh and the bloode*, that is to saye, the naturall reason of the mortall man, *estemeth or judgeth, nedes must be excluded frome this mystery. For it savereth nothing to this matier, or in any wyse helpeth, whatsoever the soubtilitie of mannes witte attempteth to serche. Such are wise men of this worlde, that whatsoever is above their wit, they think it otherwise thenne the truthe. But the truthe*, saith he, *cannot be comprysed by mannes witte, which is erroniouse and many tymes deceyved. Wherfor they that are faithfull and pore in spirite, not arrogant of their owne witts, by their faith do see parfaictly this Sacrament.*

We have the expresse words of Christ, *Hoc est corpus meum, This is my bodye.* The wordes are plaine not oonly in Matthew, but the same playne wordes are in Luke and Mark, without any figurate speaking. Wherfore we may not add, diminyshe, chaunge, or alter these wordes, that are so manifeste and playne; but certainly beleve these wordes to be true in the same sense, that they are clearely spoken, howsoever they are impossible to mannes witte. For as it is impossible for God to make a lye, as the Apostle saith in

the sixth *Ad Heb.* so every thing is possible to him, howsoever it is thought impossible to men.

We must therfore leave all our carnall reasons, and only receyve, without any doubte, the teaching, the words, the promesses of God, howsoever they seem impossible to our naturall and fraill reason. Or elles we shulde not believe the power of God to be so hiegh and absolute as it is: to whome is nothing impossible.

NUM. XXV.

Tho. Cranmeri Archiep. Cant. Epist. super Controversiam de cœna Domini ortam.

Illustri et erudito Viro Joachimo Vadiano, Consuli apud Sanctum Gallum in Helvetia.

Ex Dudithij Orationib. et Opuscul.

TANDEM a Negotijs Consilijsque publicis missionem, vel verius respirationem nactus, et inter cæteros doctos viros, quorum epistolis responsa jam diu debueram, tibi quoque, Vadiane, Vir illustris doctissimeque, nunc demum vertente anno respondere incipiens, (utpote cujus Literas superiore
46 hyeme acceperim, una cum munere Literario, Quod genus quidem soleo vel inter preciosissima numerare) illud imprimis mecum reputare pudebundus occœpi, vererique, ne forte suspicionem, aut etiam opinionem mihi aliquam sinistram apud animum tuum, silentio meo tam diuturno, contraxerim; qui sciam apud vulgus hominum fieri plerumque solere, cum hospes hospitem salutat, ut in primo maxime aditu responsum solicite exspectent. Quod si differatur, vel superbiam aliquam vel neglectum sui, vel, ut minimum, oblivionem, intervenire suspicantur, qualémque in primo illo accessu invenere, talem in universam reliquam vitam erga se fore præjudicant. Cum qui cito respondet, libenter et gratanter id facere judicatur, eumque proinde humanum, facilem gratúmque interpretantur. Contra, qui tarde, fastuosus, difficilis, et incivilibus ac inamœnis moribus preditus existimatur. Vsque adeo bis facit, quod cito facit, quicquid quis

cito facit. Verum ego de tua neutiquam vulgari prudentia, et humanitate meliora mihi polliceor, confidóque te hanc meam non spontaneam tarditatem aut cessationem, sed necessariam dilationem benigne accepturum, eamque non tam moribus quam negotijs meis imputaturum. Quæ qualia et quanta fuerint, puto rumores ad vos usque jampridem pertulisse, et ego de eisdem nonnihil ad Grynæum meum, imo nostrum, scripsi, cum quo pro amicitiæ jure omnia, sibi communia futura esse non ambigo. Ad illum igitur te remitto, siquid hac re offenderis, qui me tibi reddat excusatiorem.

Tuam erga me voluntatem et promptitudinem animi ad contrahendam mecum sanctiorem necessitudinem, in Literis tuis perspicio, et libens amplector osculórque. Virum enim dignum te judico, quem ego propter eximiam eruditionem, qua me quoque adjutum profecisse neutiquam dissimulavero, et propter morum probitatem, multorum gravissimorum virorum testimonijs comprobatam, omni amore, favore, ac veneratione prosequar. Veruntamen ut animi mei sensum (sicuti inter bonos viros fieri oportet) ingenue tibi profitear, argumentum quod tractas in sex illis libris*, quos mihi dono dederas, in totum mihi displicet, vellémque vigilias tuas tantas felicius collocasses, et mecum ineundæ amicitiæ melioribus, aut certè minus improbatis, auspicijs fuisses usus. Nam ego nisi certiora afferri videro, quam hactenus videre potui, sententiæ illius vestræ nec patronus nec astipulator esse volo. Et plane mihi vel ex eo maxime persuasum est, causam esse non bonam, quod eam viri tam ingeniosi, tam diserti, támque omnibus artibus et disciplinis instructi, non videamini satis validè tueri ac sustinere. Vidi pleraque omnia, quæ vel ab Œcolampadio, vel a Zuinglio scripta sunt et edita, didicique omnium hominum omnia cum delectu esse Legenda. Et fortasse illud D. Hieronymi de Origene elogium in illos quóque non absurde aliquis detorserit, *Vbi bene, nemo melius*, &c. Nosti enim quod sequitur. Quatenus quidem Papisticos et Sophisticos errores et abusus indicare, convincere, corrigeréque sunt conati, Laudo et approbo. Atque utinam intra fines illos constitissent, neque fruges una cum zizanijs conculcassent, hoc est, veterum doctorum primorúmque in ecclesia Christi scriptorum authoritatem, una violassent. Nam

* *Aphorismorum, de consideratione Eucharistiæ.*

ut ingenia vestra quantumcunque versaveritis, mihi tamen certo nunquam approbaveritis, nec cuiquam, opinor, æquo Lectori, Veteres illos authores in hac controversia pro vestra facere sententia. Fuistis nimirum in investigandis erroribus
47 plus satis curiosi, et dum omnia purgare studetis, illic quoque errorem subesse putavistis, ubi nullus fuit. Quando hic certe si error est, jam inde a primordio Ecclesiæ, ab ipsis Patribus et viris Apostolicis, nobis fuit propinatus. Quod quis pius sustinuerit vel audire, nedum credere? Ut nequid interim dicam, quod bonus Dominus noster unice dilectam sponsam suam nunquam in tam pudenda cæcitate tamdiu dereliquisset. Quamobrem quum hæc, quam tenemus, Catholica fides de vera presentia corporis tam apertis ac manifestis scripturis fuerit Ecclesiæ ab initio promulgata, et eadem postea, per primos Ecclesiasticos scriptores, fidelium auribus tam clare, tamque studiose commendata, ne quæso, ne mihi pergatis eam tam bene radicatam et suffultam velle amplius convellere aut subruere. Satis jam satis tentatum est hactenus. Et nisi super firmam petram fuisset firmiter ædificata, jam dudum cum magnæ ruinæ fragore cecidisset. Dici non potest, quantum hæc tam cruenta controversia, cum per universum orbem Christianum, tum maxime apud nos, bene currenti verbo Evangelij obstiterit. Vobis ipsis affert ingens periculum, et cæteris omnibus præbet non dicendum offendiculum. Quo circa si me audietis, hortor et suadeo, imo vos oro, obsecro, et in visceribus Jesu Christi obtestor et adjuro, uti concordiam procedere et coire sinatis, in illam confirmandam totis viribus incumbatis, pacémque Dei tandem, quæ superat omnem sensum, Ecclesijs permittatis, ut Evangelicam doctrinam unam, sanam, puram, et cum primitivæ Ecclesiæ disciplina consonam, junctis viribus quam maximè propagemus. Facile vel Turcas ad Evangelii nostri obedientiam converterimus, modo intra nosmetipsos consentiamus, et pia quadam conjuratione conspiremus. At si ad hunc modum pergimus ad invicem contendere, et commordere, timendum erit, ne (quod dicens abominor) juxta comminationem Apostolicam, ad invicem consumamur.

Habes, Optime Vadiane, meam de tota controversia illa neutiquam fictam sententiam, una cum admonitione libera ac fideli. Cui si obtemperaveris, non modo inter amicos,

sed etiam vel inter amicissimos mihi nomen tuum ascripsero. Bene vale.

T. Cantuariens.

NUM. XXVI.

Part of a Letter from a Member of Parlament, concerning the transactions of the House, about passing the Act of the Six Articles.

AND also newes here, I assure you never Prince shewed himself so wise a man, so wel lerned, and so Catholik, as the King hath done in this Parlyment. With my penne I cannot express his marvelous goodnes, wiche is come to such effecte, that we shal have an Act of Parlyment so spiritual, that I thinke none shall dare say, in the blessed Sacrament of the Aultar doth remayne either bred or wine after the Consecration: Nor, that a Priest may have a wif: Nor, that it is necessarie to receve our Maker *sub utraque specie:* Nor, that privat Masses shold not be used, as they have be: Nor, 48 that it is not necessary to have Auriculer confession. And notwithstanding my Lord of Canterbury, my Lord of Elye, my Lord of Salisburie, my Lords of Worcester, Rochester, and St. Davys, defended the contrary long tyme: Yet finally his Highness confounded them all with Goddes lerning. York, Duram, Winchester, London, Chichester, Norwiche and Carlile have shewed themselfe honest and well lerned men. We of the Temporaltie have be al of one opynyon. And my Lord Chauncellor, and my Lord Pryvye Seal as good, as we can devise. My L. of Cant. and al this Byshoppes have geven their opinion, and come in to us, save Salisburie, who yet continueth a lewd foole. Fynally, all Englond have cause to thank God, and most hertilie to rejoyce of the Kings most godlie procedings. Cleopatra, E. 5. F. 128. b.

Without any name subscribed.

NUM. XXVII.

The Solution of some Bishop to certain Questions about the Sacraments.

Cleopatra, E. 5. F. 36. *The King's Animadversions, of his own hand.*	*The Questions.*	*The Answers.*
Why then shulde we cal them soo?	1. What is a Sacrament by the Scripture? 2. What a Sacrament is by the Authors auncient?	1. Scripture usith the word, but it defineth it not. 2. In them is founde no perfect definition, but a general Declaration of the word, as a token of an holy thing.
	3. Howe many Sacraments be there by the Scripture?	3. Soo named oonly Matrimonye: in effecte moo: and at the lest vij, as we find the Scripture expounded.
Why these vij to have the name, more than al the rest?	4. Howe many Sacraments be the by the auncient Auctors?	4. Auctors use the word *Sacrament* to signifie any Mysterye in the olde or newe Testament: But specially be noted Baptisme, Eucharist, Matrimonie, Chrisme, *Impositio manuum, Ordo.*
49 Then why hath the Chyrche so long erryd, to take upon them so to name them?	5. Whither this word *Sacrament* be, and ought to be, attribute to the Seven oonly? Whither the Seven Sacraments be found in any of the old Auctors, or not?	5. The worde, by cause it is general, is attribute to other thenne the Seven. But whether it ought specially to be applied to the vij oonly, God knowith, and hath not fully revealed it soo as it hath been receyved. The thing of al is found, but not named al Sacraments, as afore.

The King's Animadversions.	*The Questions.*	*The Answers.*
	6. Whither the determinate numbre of vij Sacraments be a doctrine eyther of the Scripture, or the olde authors; and soo to be taught?	6. The doctrine of Scripture is to tech the thinge, without numbryng, or naming the name *Sacrament*, saving only in Matrimony. Old authors number not precisely.
		[Twelve Articles of the Faith not numbred in Scripture, ne Ten Commandments, but rather now oone, *Dilectio*, vij petitions, vij dedly synnes.]
* Then Penance is changyd to a new term, *i. e.* Absolution. Of Penance I redde, that withowght it, we cannot be saved after relapse: but nott so of Absolution. And Penance to sinners is comandyd, but Absolution, ye, in oppen crymes, is left fre to the askers. † Laying off hands, being an olde ceremony of the mis, is but a small proof of Confirmation. Then shew were.	7. What is founde in scripture of the matier, nature, effecte, and vertue of such as we cal the seven Sacraments. So although the name be not in Scripture, yet whither the thing be in Scripture or noo, and in what wise spoken.	7. Scripture speaketh 1. Of Baptisme manifestly. 2. Of the holy communion manifestly. 3. Of Matrymony manifestly. 4. Of Absolution * manifestly. 5. Of Bishopps, Prests and Deacons ordered *per impositionem manuum cum oratione* expressly. 6. Laying † of the Hands of the Bishop after Baptisme, which is a part of that is done in Confirmation, is grounded in Scripture. 7. Unction of the sick with prayer is grounded in Scripture.

The King's Animadversions.	*The Questions.*	*The Answers.*
50 This answar is not directe: and yett it proveth nother any of the two poynts to be groundyd in Scripture.	8. Whither Confirmation *cum Chrismate* of them that be baptised be found in Scripture?	8. The thing of *Confirmation* is founde in Scripture, though the name *Confirmation* is not there. Of *Chrisma* Scripture speakith not expressely; but it hath been had in high veneration, and observed synnes the begynnyng.
	9. Whether the Appostells lacking higher power, not having a Christien King among them, made Bisshops by that necessite, or by auctorite geven them by God?	9. The calling, namyng, appoyntement and preferrement of oone before another to be Bishop or Prest, had a necessity to be doon in that sort, a Prince wanting. The Ordering apperith taught by the holy Gost in the Scripture *per manuum impositionem cum oratione.*
	10. Whether Bishoppes, or Prests were first: And if the Prests were first, thenne the Prest made the Bishop?	10. Bishoppes, or not after.
	11. Whether a Bishop hath auctorite to make a Prest by the Scripture, or noo: And whither any other, but oonly a Bishop may make a Prest, or noo?	11. Scripture warranteth a Bishop (obeying high powers, as his Prince christianed) to ordre a Prest *per manuum impositionem cum oratione.* And soo it hath been from the begynnyng. Of other Scripture speakith not.

The Questions.	*The Answers.*
12. Whether in the Newe Testament be required any Consecration of a Bishop or Prest, or only appoynting to thoffice be sufficient?	12. *Manuum impositio cum oratione* is required. Which is a Consecration. Soo as oonly appointing is not sufficient?
13. Whether if it fortuned a Prince Christian lerned, to conquer certain dominions of Infideles, having noone but temporal lerned men with him, it be defended by Goddes law, that he and they shuld preach and teach the Word of God there, or no; and also make and institute Prests, or noo?	13. It is to be thought, that God in such case, assisting the perfection of such an enterprise, wold further tech and inspire the Conscience of such a Prince, what he shuld and might doo, more thenne is yet openly taught by the Scripture. Which in that case were a good warrant to folowe. For a secrete Vocation supplieth, where an open wantith. [A reason: Necessite, in things absolutely necessary, conteyneth in it order, law and auctoritie.] 51
14. Whether it be forfended by Goddes law, that if it soo fortuned, that al the Bishoppes and Prests of a realme were ded, and that the Word of God shuld remayne there unpreched, the Sacrament of Baptisme, and other unmini-	14. [This Question is without the compasse of Scripture.] Synnes the begynnyng of Christes church, wherein Christ himself made distinction of Ministers, the order hath a derivation from one to another *per manuum impositio-*

	The Questions.	*The Answers.*
	stred, that the King of that Region shuld make Bisshoppes and Prests to supplie the same, or noo?	*nem cum oratione.* How it shuld begynne agayn of an other fashion, where it faileth by a cace, Scripture telleth not, ne Doctors wryte of it, that I have read.
	15. Whether a man be bounde by auctoritie of this Scripture *Quorum remiseritis*, and such like, to confesse his secrete dedly synnes to a Prest, if he may have hym, or noo?	15. Bounde ordinarily.
	16. Whither a Bishop or a Prest maye excommunicate?	16. They maye, being before of their Prince auctorised to ministre.
	For what crymes?	For open, publike, dedly sins.
	And whether they oonly by Goddes Law.	Of Excommunication by other we rede not in the newe Testament.
52	17. Whither Unction of the sik with oyl to remytte venyal synnes, (as it is now used,) be spoken of in the Scripture, or in any auncient auctors.	17. The thing is in Scripture, and in auncient Autors, according whereunto the use shuld be. Howe it is indede used, is a matter of facte, and not of lerning.

NUM. XXVIII.

The judgment of another Bishop upon the aforesaid Questions.

I. To the first, Scripture sheweth not what it is, but useth the word *Sacramentum* in Latyn for the word *Misterium* in Greke. Cleop. E. 5. Fol. 38.

II. *Sacrament* by the Auctours is called *Sacræ rei Signum*, or *Visibile Signaculum*, *Sacrosanctum Signaculum*, *Visibile Verbum*, *Visibilis forma invisibilis gratiæ;* and perfytt difinition we fynde none.

III. In Scripture we fynde no determynate numbre of Sacraments.

IV. There be very many in the most generall signification: and there is no precise or determinate numbre of Sacramentts in the ancient auctours.

V. Not only to the Seven, but to many moo. We fynd in the old Auctours Matrymony, the holly Communyoun, Baptisme, Confirmation, Ordre, Penaunce and extreme Unction. In Penaunce it is doubted of the name of Sacrament. Arch. Cant. B. Davys.

VI. As towching the determinate numbre of Seven onely, we find neyther in the Scripture, ne auntient auctours, any such doctrine, that there should be seven onely.

VII. Of *Baptisme* Scripture speaketh, that by it synnes be remittede. Of *Eucharistia*, that we be united by it to Christ, and receive thereby spiritual nurrishement to the comfort of our soulles, and remission of our synnes. Of *Matrymony*, that the acte of it is made lawful, and without synne; and Grace given, whereby to directe ordinately the lusts and appetites of the flesshe. Of *Pennaunce*, that by it we be restaured agayne to the favour of God, from which we dyd falle by synne. Of *Ordre*, that by it Grace is given to mynistre effectually in preachinge the worde of God, and Ministration of the Sacramentes. Of *Confirmation*, (which is conteyned in Scripture, speaking *De impositione manuum post baptisma*,) it appeareth by Scripture, how therby encrease of grace is given. Of *Inunction* of the sicke, Scripture speaketh, that by Unction of the sick, and Archb. Cant. Abp. Cant. Bp. Davyes. Abp. Cant. Bp. Davyes. Mr. Cocks.

prayer of the Prestes, comfort is geven to the sick, and sins be forgeven hym.

Abp. Cant. Bp. Davyes. VIII. *Impositionem manuum post Baptisma*, which we call *Confirmacion*, we reade in the Scripture. But that it was done *cum Chrismate*, we fynde not in the Scripture expressed. But in the olde Auctours we find, that *Chrisma* hathe been used in the sayd Confirmation.

Abp. Cant. IX. Making of Bisshopes hath twoo partes. Appointment and Ordering[a]. Appoyntament, whiche the Appostels by necessyte made by common election, and sometyme by
53 their owne several assignment, coulde not then be doon by Christen Princes, bicause at that tyme they were not: and nowe at these dayes apperteyneth to Christen Princes and Rulers[b]. But in the ordering, wherein Grace is conferred (as afore) the Apostells dyd folowe the rule taught by the holly Ghoste, *Per manuum impositionem cum oratione et jejunio*[c].

Abp. Cant. B. Davyes. M. Cocks. X. Christe made the Apostels first; which were of his making bothe Prestes and Bisshopes. But whether at one time some doubt. After that, the Apostels made bothe bisshopes and Prestes. The names whereof in the Scripture be confounded.

Abp. Cant. XI. A Bysshope having auctoritie of his Christien Prince to give orders, maye by his ministerye, geven to him of God in Scripture, ordeyne a Preste. And we rede not, that any other, not being a Bisshope, hathe sence the begynnyng of Christes churche ordered a Preste.

Abp. Cant. B. Davyes. XII. Onely Appointement is not sufficient, but Consecracion; that is to saye, Imposition of handes with fasting and prayer is also requyred. For soo thapostells used to ordre them, that were appoynted: and soo have been used contynually; and we have not rede the contrarye.

XIII. In that necessite, the Prince and his lerned men shulde preache and teache the worde of God, and baptise.

[a] *Where is this distinction fonde?* [The King's Note.]

[b] *Now sins yow confesse, that the Appostyllys did occupate the won part, whych now yow confesse belongyth to Princes, how can you prove, that Orderyng is wonly commytted to yow Bysshopes?* [The King's Note.]

[c] *Ubi hoc?* [The King's Note.]

But as for making and constituting Prestes, the Prince shall and maye thenne doo, as God shal thenne by inspiration teache him. Whiche God hath promysed to doo allwayes to his Churche, in reveling and teaching every necessary knowledge, were any doubte requyring discussion doth arryse.

XIV. The aunswer to the other Questyon nexte bifore dissolveth this.

XV. He that knoweth himselfe gylty of any secrete deadlye synnes, must, if he wyll obteyne the benefyt of Absolucyoun ministred by the Preste, confesse the same secrete synnes unto hym. Abp. Cant.

Yorke.	Eggeworth.	Absolution to be ministred by a Preste, if a convenient Preste may be had, is necessarie.
Duresme.	Daye.	
Carelil.	Redman.	
Corwen.	Robynson.	
Simon.	Wynchestre.	
Oglethorp.		
Cant.	Layton.	Absolution by a Preste is the surest waye, if he may be convenyentlye had.
Hereford.	Tresham.	
Rochestre.	Cocks.	
Davye.	Crayford.	
Westmester.		

XVI. Bisshoppes and Prestes, auctorised by the Prince, may excommunicate by Goddes Lawe, for publique and open crymes. But that other thenne Bisshopes and Prestes maye excommunicate, we have not rede in scripture. Summe Scolemen saye, that other, thenne Prestes or Bisshopes, deputed therunto by the Church, maye excommunicate. Bicause it is an Acte *jurisdictionis*, and not *ordinis*. Abp. Cant. B. Davyes.

XVII. We find it spoken of in Scripture and in old Auctours. Abp. Cant. B. Davyes.

54 NUM. XXIX.

Archbishop Cranmer to Osiander concerning some abuses in Matrimony among the Germans.

Doctissimo D. Andreæ Osiandro, Concionatori Norenbergensi.

Cleopatra, E. 5. f. 111. SALVE plurimum. Vix tribus abhinc diebus elapsis, Osiander dilectissime, literas ad te scriptitabam, quas per subitum et festinatum Tabellarij discessum coactus sum abbreviare. Imo abrumpere plane, prætermisso eo, quod et tunc quam maxime scriptum volui, et nunc otij plusculum nactus, nescio quam nervosè, verbosè certe decrevi pertractare. Res est, ut mihi quidem videtur, non parva, neque leniter animadvertenda, ut quæ ad omnium Evangelicam veritatem profitentium sugillacionem, ne dicam ignominiam et culpam, manifestè pertineat. Proinde te rogo, ut et scriptum hoc meum legas attentè, et tuum vicissim responsum super eo conficias accuratè, maturéque remittas, quo habeam tandem, quod respondeam ijs, qui me interrogant. Nosti enim, opinor, ut soleant homines hic omnium, quæ istic geruntur, a me rationem exigere: alij quidem bono animo, et communis Evangelicæ causæ studio soliciti, ne quid a vobis fieret, secus quam oporteret. Alijs autem malus est animus, mala mens. Nihil magis cupiunt, aut captant, quam ut justam aliquam, vos et vestra facta dictave reprehendendi, ansam undecúnque apprehendant; et gaudent, si mihi in os subinde talia possint objicere. Quibus duobus inter se diversis hominum generibus respondeo. Ego persæpe, quæ vel ipse comminisci possum, vel quæ ex scriptis vestris, sive in publicum emissis, sive ad me privatim missis, possim colligere. Incidunt tamen persæpe nonnulla, quæ nec negare possum, nec absque rubore fateri, neque denique quo pacto a vobis honestè aut pie fieri doceantur, rationem ullam saltem excogitare sufficientem. Nam ut interim de Usuris taceam, a vobis aut vestrum certe nonnullis, ut apparet, approbatis, déque eo, quod Magnatum filijs concubinas habendas

permittitis, (videlicet ne per nuptias legitimas hereditates dispergantur) qui Concubinatum in Sacerdotibus tantopere aversati estis: quid poterit a Vobis in excusationem allegari pro eo, quod permittitis, a divortio, utroque conjuge vivo, novas nuptias coire, et quod adhuc deterius est, etiam absque divortio uni plures permittitis uxores. Id quod et tute, si recte memini, in quibusdam tuis ad me literis apud vos factum disertè expressisti, addens, Philippum ipsum sponsalibus posterioribus, ut paranymphum credo atque auspicem, interfuisse.

Quæ ambo, tum ipsius conjugij rationi, quæ non duo, sed unam carnem facit, tum etiam scripturis sunt expresse et manifeste contraria. Ut patet Matth. 19. Marc. 10. Luc. 16. Ro. 7. 1 Cor. 7. Quibus locis perspicuum fit ex Apostolorum, atque adeo Christi ipsius, institutione, unum uni debere matrimonio conjungi, nec posse sic conjunctos postea, nisi interveniente morte alterutrius, denuo contrahere. Quod si responderitis, hoc intelligi excepta causa fornicationis: An Uxoris adulterium fuerit causa, quur Philippus marito permiserit aliam superducere, vos melius nostis. Quod si fuerit, tunc objiciemus, ab ineunte hucusque ecclesia (cujus exemplis oportet scripturarum interpretationes conformarique) nunquam, quod scimus, hoc sic fuisse acceptum. Augustinus, quid ipse de hoc senserit, imo quid ecclesia ante ipsum, et usque ad ipsum, clare docet, li. *de adulterinis conjugijs*, ad Pollentium. Quid igitur ad hæc dicetis, Libenter vellem audire abs te quidem, si et ipse in eadem cum cæteris es sententia. Sin minus, per te saltem vellem cognoscere, quid ab illis exploraveris ad talia responsum iri. Nam cum eorum nonnulli, ut audio, statuta nostra Parlamentalia censorie nimis, ac superciliosè condempnent, quorum tamen gravissimas justissimasque causas ac rationes ignorant; mirum est, quod interim ipsi non advertant apud ipsos plurima designari, quæ optimis atque gravissimis viris jure optimo displiceant. Scire atque aveo, an ista tanquam honesta, et promiscue quibusvis Licita, ac Evangelicæ veritati non repugnantia defendant: an secundum indulgentiam (ut dixit Apostolus) ad ea, dum à quibusdam fiunt, connivent, nequid gravius contingat, non idem omnibus itidémque permissuri. Illud prius, haud equidem credo illos esse facturos, nisi legis 55

Machometanæ potius quam Christianæ assertores videri voluerint. Posterius hoc si faciunt, videant, quomodo permittant, quæ Christus, Apostoli, Evangelistæ, atque adeo totius ecclesiæ consensus districte ab initio huc usque prohibuit.

Quod si fortè dixerint, ea jam quoque tollerari posse, eo quod ante Christum natum fuerunt vel approbata vel tolerata; tunc enimvero causam nobis reddant, cur non et cætera toleremus, quæcunque tunc legimus pari jure usitata; aut definiant, quænam hujus generis, aut quatenus erunt admittenda. Nam in Veteri Testamento expressum habemus olim patrem concubuisse cum filiabus, ut Loth; Socerum cum nuru, ut Judam; patrem familias, nempe Abraham, cum ancilla pellice, conscia uxore, atque etiam id ultro suadente, nempe Sara; eundem ipsum uxorem suam, adhuc juvenculam ac formosam, sororem nominasse, cámque Regibus, Pharaoni et Abimelech, ultro in concubinam permisisse. Præterea, unum sæpe hominem plures habuisse uxores, ut Jacob et Mosen ipsum, legis latorem a Deo constitutum. Postremò, Principes multos, eosque nec illaudatos, præter uxorum numerosa contubernia, Concubinarum etiam greges aluisse: ut Davidem, Solomonem, &c. Nec Assuero vitio datur, quod singulis pæne noctibus concubinam novam asciverit. Et Hester, fœmina laudatissima, utpote quam ad Salutem populi sui Deus excitavit, quum esset Judæa, et legi Mosaicæ obnoxia, Assueri Regis cubiculum ante nuptias intravit. Quid pluribus opus, quum gravissimi autores, Ambrosius et Augustinus, disertis verbis affirment, hic Poligamiam, ille concubinatum, peccato tum caruisse, quando nec contra morem, nec contra præceptum fierent, quæ nunc et legibus et moribus pronuntiant esse contraria. Talia, inquam, constat apud Veteres fuisse usitata, nec a bonis quidem viris tunc temporis improbata. Quæ vel omnia probabunt novi isti homines, et rerum novarum intro ductores, vel aliqua, vel nulla. Quod si Nulla, dicant nobis, cur ista admiserunt? Si Aliqua, quur non et reliqua? et præscribant nobis regulam, qua sciamus, quæ sunt admittenda, quæ vero rejicienda. Si Omnia, (in qua sententia videtur esse Bucerus) quæso te, qualem rerum faciem, quantumque a priore mutatam in ecclesia videbimus? Quam erunt confusa, inversa, atque præpostera omnia? Sed adhuc proprius

urgebimus eos, interrogabimusque: An non tantum, quæ sub lege facta sunt, sed etiam quæ ante legem, et an non 56
tantum, quæ a Judæis, sed et quæ a Gentibus fuerint usitata, veluti jure postliminij, ad exemplum revocabunt? Et si illa tantum, quur non hæc æque atque illa? Presertim quæ a Sanctioribus et Sapientioribus viris, ut Socrate, Platone, Cicerone, &c. fuerint vel facta, vel approbata. Quod si utraque concedent, concedant et nobis Britannis, more majorum nostrorum, denos, duodenosque uxores habere insimul communes, et maximè fratres cum fratribus, parentes cum liberis. Quod aliquando in hac insula usitatum fuisse Cæsar, non ignobilis author, testatur in Commentarijs. Concedant fœminis Christianis, quod Solon suis Atheniensibus concesserat, ut quæ viros parum ad rem Veneream idoneos sortitæ fuissent, aliquem ex mariti propinquis impune admitterent. Concedant, quod Lycurgus concessit Viris Lacedemonijs, ut qui minus esset ad procreandam prolem idoneus, alteri, cui vellet, suam conjugem impregnandam daret, et prolem precariò sibi natam, ut propriam, suo nomine nuncuparet. Aut denique, quod Romanorum legibus permissum erat, ut qui satis liberorum procreasset, uxorem suam alteri commodaret prolem desideranti. Id quod et Cato, vir gravissimus sapientissimusque habitus, Hortenssio amico suo legitur fecisse. Talia cum probata fuerint antiquitus viris sapientissimis, ac Philosophorum legumque latorum optimis et sanctissimis, ut Platoni, Xenophonti, Catoni, &c. quum eadem fuerint moribus recepta Hebræorum, Græcorum, Latinorum, (quorum populorum Respublicas et Politeias constat optimè fuisse constitutas, et ab omnibus scriptoribus maximè celebratas) age, faciamus et nos, si deo placet, similia, et Christianis fratribus permittamus facienda. Imo Christus Opt. Max. tam fœda tamque incestuosa connubiorum portenta a sua sancta ecclesia dignetur avertere, nunc et in diem Domini. Amen.

Hæc Ego ad te potissimum, Charissime Osiander, in presentia scribenda duxi propter eam, quæ inter nos est, et jam diu fuit summa necessitudo et familiaritas; quamvis putem, atque adeo certo sciam, te ab hujusmodi tam absurdis et moribus et opinionibus quàm alienissimum esse. Cum cæteris Vestratibus Doctoribus levior et minus arcta

michi intercedit amicitia, cujus ipsius quoque fateor me multum pæniteret, si scirem hos esse fructus novi Evangelij ab ipsis tantopere jactitati, et a vobis quoque hactenus, ut putabamus, non temere aliqua ex parte probati. Bene vale. Dat. Lambeth xxvijmo. Decembr.

Tui Amantissimus,

T. Cantuarien.

NUM. XXX.

The French Kings Licence to print the English Bible in Paris.

Cleopatra, E. 5. f. 326. b.

FRANCISCUS, &c. Dilectis nobis Richardo Grafton et Edwardo Whitchurch, Anglis, et Civibus Londini, Salutem. Quia fide digno testimonio accepimus, quod charissimus
57 frater noster Anglorum Rex, Vobis, cujus Subditi estis, Sacram Bibliam tam Latinè quam Britannicè sive Anglicè imprimendi, ac imprimi curandi, et in suum regnum apportandi et transferendi, libertatem sufficientem et legitimam concesserit: Et Vos, tum propter chartam, tum propter alias honestas considerationes, animos vestros in hac parte justè moventes, dictam Bibliam sic imprimendam Parisijs infra hoc nostrum regnum curaveritis, ac in Angliam quamprimum transmittere intenderitis: NOS, ut hæc vobis facere liceat, potestatem facientes, vobis conjunctim et devisim, ac Procuratoribus, Factoribus, et Agentibus vestris et cujuslibet vestrum, ut in regno nostro apud Chalcographum quemcúnque dictam Sacram Bibliam, tam Latina quam Anglicana lingua, tuto imprimere et excudere possitis, et possint: necnon excussa et impressa in Angliam dumtaxat sine ulla perturbacione aut molestia vel impedimento quocúnque, transmittere et apportare. Dumnodo, quod sic imprimetis et excudetis, sincerè et purè, quantum in Vobis erit, citra ullas privatas aut illegitimas opiniones, impressum et excussum fuerit: et onera ac officia mercatoria nobis et ministris nostris debite in hac parte extiterint persoluta; licentiam nostram impartimur et concedimus secialem per præsentes. Dat. &c.

NUM. XXXI.

Three Discourses of Abp. Cranmer, occasioned upon his review of the King's Book, intitled, The Erudition of a Christian man.

I. FAITH.

THIS Book speaks of pure Christian Faith unfeigned, which is without colour, as wel in heart as in mouth. He, that hath this Faith, converteth from his sin, repenteth him, that he like *Filius prodigus*, vainly consumed his Wil, Reason, Wits and other goods, which he received of the mere benefit of his heavenly father, to his said Fathers displesure: and applyeth himself wholy to pleas him again: and trusteth assuredly, that for Christs sake he wil, and doth remit his sins, withdraweth his indignation, delivereth him from his sin, from the power of the Infernal spirits, taketh him to his mercy, and maketh him his own son, and his own heire. And he hath also the very Christian Hope, that after this life he shal reign ever with Christ in his kingdome. For S. Paul saith, *Si filij sumus, et hæredes, hæredes quidem Dei, cohæredes autem Christi.* This is the very pure Christian Faith and Hope, which every good Christian man ought to profess, Believe, and Trust: and to say of himself even as Job said, *Scio quod Redemptor meus vivit*, &c. MSS. C.C.C.C. Miscellan. D.

And as for the other Faith, that the Good shal arise unto Glory, and the evil unto pain, or, that those that persevere in Gods precepts and laws, so long as they so do, they be the right Inheritors of his kingdom, this is not the com- 58
mendation of a Christian his Faith, but a most certain proposition, which al the Devils believe most certainly. And yet they shal never have their sins forgiven by this Faith, nor be Inheritors of Gods kingdom. Because they lack the very Christian Faith: and not trusting to the goodness and mercy of God for their own offences. But they hate God, envy his glory, and be utterly in dispair.

For the more large Declaration of the Christian Faith, it

is to be considered, that there is a general Faith; which al that be christned, as wel good as evil, have. As to believe that God is; that he is the Maker and Creator of al things: and that Christ is the Savior and Redeemer of the world: and for his sake al penitent sinners shal have remission of their sins: And that there shal be a general resurrection at the end of this mortal world; At the which Christ shal judge al the Good to joy without end, and the Evil to pain without end; with such other like thyngs. And al these things the Devils also believe, and tremble for fear and grievousnes of Gods indignation and torments, which they shal endure, and ever shal do. But they have not the right christen Faith, that their own sins by Christs redemption be pardoned and forgiven; that themselves by Christ be delivered from Gods wrath, and be made his beloved children, and heires of his kingdom to come. The other Faith have al Devils and wicked christen people, that be his Members. But this pure christen Faith have none but those that truly belong to Christ, and be the very Members of his body, and endeavor themselves to persevere in his precepts and lawes: altho many pretend to have the same pure Faith, which nevertheless have it not, but only in their mouths. For as there is a ly in the mouth, and a ly in the heart; even so there is a faith in the mouth, and a faith in the heart. Examine every man, if he Trust in God, and Love God above al things. And in word he wil answer, Yea. But examine every mans acts and deeds, and surely in a great number their acts and deeds condemn their words. For they walk after their own Wills and plesures, and not after Gods commandments. And Christ himself saith, *Qui diligit me, mandata mea servat.* And S. John saith, *Qui dicit se nosse deum, et mandata ejus non custodit, mendax est.* And therefore al those, that bridle not their own appetites, but follow them, and accomplish the wil of their own carnal minds, they trust in God, and trust God no further, then the lips. And if they persuade themselves, that they trust in God, and love God in their hearts, and be of any estimation before God, then be they much deceived; and as S. Paul saith, *they deceive their own hearts.* Our own flesh and carnal mind is contrary to the Spirit, and motion of God. And *they*, saith

S. Paul, *that belong unto Christ, do crucify their flesh with the affections and lusts thereof.* And contrary he saith, *They that follow the lusts of the flesh shal not inherit the kingdom of God.* These be very notable, and fearful sentences unto al such as be not repentant, but live after their own wills, and not after Gods wil: neither have the right faith, nor Love unto God, nor shal be inheritors of his kingdom. And though Christ hath payd a sufficient ransome for al the sins in the World, and is a sufficient Redeemer and Saviour of al the World; yet shal they have no part therof. For they 59
belong not unto Christ, and Christ utterly refuseth them for his, which have Faith and Love only in their mouths, and have not the same engraven in their hearts, and expressed in their actions and deeds.

And so he goes on more largely to illustrate this argument of the necessity of more than a mere faith in the mouth. Afterwards the Discourse thus procedes.

If as treacle, kept only in the mouth, doth not remedy poyson in the whole body; but the treacle must enter down into the body; and then it altereth the whole body, and expells al venome and poyson: In like maner, he whose profession of his faith is only in his mouth, and altereth not his evil life, is not forgiven his sins; is not delivered from hel, nor from the power of Devils; is not made the son of God: but continueth stil in his poyson of sin, in the wrath and indignation of God, and in the damnation of the wicked in hell.

But if the profession of our faith of the remission of our own sinns, enter within unto the deepness of our hearts, then it must needs kindle a warm fire of Love in our hearts towards God, and towards all others for the love of God; a fervent mind to seek and procure Gods honor, wil and pleasure in al things; a good wil and mind to help every man, and to do good unto them so far, as our Might, Wisdome, Learning, Counsil, Health, Strength, and al other gifts, which we have received, of God will extend: And *in summa*, a firm intent and purpose to do al that is good, and leave al that is evil. This is the very right, pure, perfect, lovely, christian, hearty, and justifying Faith, which worketh by Love, as S. Paul saith, and suffereth no venome or

poyson of sin to remain within the heart: (Acts 15. *Fide. Deus purificans corda.*) But gendreth in the heart a hatred unto al sin, and makes a sinner clean a new man; and is the Faith which every christen man ought to profess in his Creed. And of this Faith runneth al our *Paraphrasis* upon the same. For as for the other fained, pretended, hypocritical and adulterate Faith in the mouth, it is but only a painted visor before men; but before God it is hollow within, dead, rotten, and nothing worth.

II. JUSTIFICATION.

AND for a further Declaration, to know how we obtain our Justification, it is expedient to consider first, how naughty and sinful we are al, that be of Adam's kindred: and contrariwise, what Mercifulnes is in God, which to al faithful and penitent sinners, pardoneth al their offences for Christs sake. Of these two things no man is lightly ignorant, that ever hath heard of the fal of Adam, which was to the infection of al his posterity: and again, of the inexplicable mercy of our heavenly father, which sent his only begotten Son to suffer his most grievous passion for us, and shed his most precious blood, the price of our Redemption. But it is greatly to be wished and desired, that as al Christen men do know the same, so that every man might acknowledg himself a miserable sinner, not worthy to be called his son; and yet surely trust, that to him being repentant Gods mercy is ready to forgive. And he that seeth not these
60 two things verified in himself, can take no maner of emolument or profit, by knowledging and believing the said things to be verified in others. But we cannot satisfy our minds, settle our conscience, that these things be true, saving that we do evidently see, that Gods word so teacheth us. The Commandments of God lay our faults before our eyen; which putteth us in fear and dread, and maketh us se the wrath of God against our sins. As S. Paul saith, *Per legem agnitio peccati.* Et, *Lex iram operatur.* And maketh us sorry and repentant, that ever we should come into the displeasure of God, and the captivity of the Devil.

The gracious and benign promises of God, by the media-

tion of Christ, showeth us, and that to our great relief and comfort, whensoever we be repentant and return fully to God in our hearts, that we have forgiveness of our sins, be reconciled to God, and be accepted and reputed just and righteous in his sight, only by his grace and mercy, which he doth grant and give unto us for his dearly beloved Sons sake, Jesus Christ, who payd a sufficient ransome for our sins; whose bloud doth wash away the same; whose bitter and grievous passion is the only pacifying oblation, that putteth away from us the wrath of God his Father: Whose sanctified body, offered on the Cross, is the only Sacrifice of sweet and pleasant Savour, as S. Paul saith; that is to say, of such sweetnes and pleasantnes to the Father, that for the same he accepteth and reputeth of like sweetnes al them, that the same offering doth serve for. These benefits of God with innumerable others, whosoever extendeth and wel pondereth in his heart, and therby conceiveth a firm trust and feeling of Gods mercy, wherof springeth in his heart a warm love, fervent heat of zeal towards God: It is not possible, but that he shal fal to work, and be ready to the performance of al such works, as he knoweth to be acceptable unto God.

And these works only, which follow Justification, do please God; forasmuch as they procede from a heart endued with pure faith and love to God. But the works which we do before our Justification, be not allowed and accepted before God, although they appear never so great and glorious in the sight of men. For after our Justification only begin we to work, as the law of God requireth: then we shal do al good works willingly, although not so exactly as the Law requireth, by means of the infirmity of the flesh, nevertheles by the merits and benefits of Christ, we being sorry, that we cannot do al things no more exquisitely and duely, al our Works shalbe accepted and taken of God as most exquisite, pure and perfect. Now they that think they may come to Justification by performance of the Law, by their own deeds and merits, or by any other means, than is above rehearsed, they go from Christ, they renounce his grace. *Evacuati estis a Christo*, saith S. Paul, Gal. 5. *Quicunque in lege justificamini; a gratia excidistis.* They be

not partakers of his justice, that he hath procured, or the merciful benefits that be given by him. For S. Paul saith, (a general rule for al them, that will seek such by-paths to obtain Justification,) *Those*, saith he, *that wil not knowledg the justice*, or righteousnes, *which cometh by God, but go about to avaunce their own righteousnes, shal never come to that righteousnes, which we have by God, which is the righteousnes of Christ.* By whom only al the Saints in Heaven, and al others that have been saved, have been reputed righteous,
61 and justified. So that to Christ our only Savior and Redeemer, of whose Righteousnes both their, and our Justification doth depend, is to be transcribed al the glory therof.

III. FORGIVENES OF INJURIES.

THESE two may stand both wel together: that we as private persons may forgive al such as have trespassed against us with al our heart, and yet that the public ministers of God may se a redres of the same trespasses that we have forgiven. For my forgivenes concerns only mine own person, but I cannot forgive the punishment and correction, that by Gods ordinance is to be ministred by the superior power. For in so much as the same trespas, which I do forgive, may be the maintenance of vice, not only of the offendor, but also of others taking evil example therby, it lyes not in me to forgive the same. For so should I enterprize in the office of another, which by the ordinance of God be deputed to the same. Yea, and that such justice may be ministred to the abolishment of vice and sin, I may, yea and rather, as the cause shal require, I am bound to make relation to the superior powers, of the enormities and trespasses, done to me and others: and being sorry, that I should have cause so to do, seek the reformation of such evil doers, not as desirous of vengeance, but of the amendment of their Lives. And yet I may not the more cruelly persecute the matter, because the offence is peradventure done towards me: but I am to handle it as if it were done to any other, only for the use of the extirpation of sin, the maintenance of justice and quietnes: Which may right wel stand with the

ferventnes of charity, as the Scripture testifieth. *Non oderis fratrem tuum in corde tuo, sed publicè argue eum, ne habeas super illo peccatum.* Levit. 19. So that this may stand with charity, and also the forgiveness that Christ requireth of every one of us.

And yet in this doing, I must forgive him with al my heart, as much as lyes in mee; I must be sorry, that sin should have so much rule in him; I must pray to God to give him repentance for his misdeeds; I must desire God, that for Christs sake he wil not impute the sin unto him, being truly repentant, and so to strengthen him in grace, that he fal not again so dangerously. I think I were no true christen man, if I should not thus do. And what other thing is this, than as much as lyeth in me, with al my heart to remit the trespas? But I may by the Lawes require al that is due unto me by right. And as for the punishment and correction, it is not in my power to enterprize therin: but that only belongeth to the superior powers, to whom, if the grievousnes of the cause shal require by the Commandment, which willeth us to take away the evil from among us, we ought to shew the offences, and complain thereof. For he would not that we should take away the evil, but after a just and lawful means, which is only, by the ordinance of God, to shew the same to the Superior Powers, that they may take an order in it, according to Gods judgment and justice.

NUM. XXXII. 62

Other Discourses of Archbishop Cranmer.

I. *De Consolatione Christianorum contra metum mortis. Ex Doctoribus Ecclesiasticis.*

IF death of the body were to be feared, then theym, which have power to kil the body should we fear, lest they do their exercise over us, as they may at their pleasure. But our Saviour forbids us to fear them, because when they have killed the body, then they can do no more to us. Wherfore

MSS. C.C.C.C. Miscellan D.

it is plain, that our Savior would not that we should fear death. *To dy*, saith S. John Chrysostom, *is to put off our old garments, and death is a pilgrimage of the spirit from the body:* (He means, for a time) *And a sleep, somewhat longer than the old custome.* The fear of it, saith he, is nothing else, than the fear of Buggs, and a childish fear of that thing that cannot harm thee. Remember holy S. Ambrose's saying, which S. Augustin, lying on his death bed, ever had in his mouth, *I do not fear to dy; for we have a good and merciful Lord and Master.* Lactantius, the great learned man confirms the saying of Cicero to be true, which said, " that no man " can be right wise, which feareth death, pain, banishment " or poverty: and that he is the honest and vertuous man, " which not regardeth what he suffers, but how wel he " doth suffer. Sedulius, one of disciples, defineth death to be the gate, by the which lyeth the strait way unto reign and kingdom. Basilius, who as in name, so both in vertue and learning was great, thus he exhorteth us: " O! man, saith he, shrink not to withstand your Adversa- " ries, to suffer labors; abhor not death, for it destroys not, " nor makes not an end of you, but it is the beginning and " occasion of life. Nor death is the destruction of al things, " but a departing, and a translation unto honors." And S. Hierom, the strong and stout champion of Almighty God, saith, declaring this saying of holy Job, *the day of death is better than the day of birth;* " that is, saith he, because " other [either] that by death it is declared what we are, or " else because our Birth doth bind our liberty of the soul " with the body, and death do loose it.

The holy Martyr Cyprian saith, "he ought to fear death, " that would not, nor hath no lust to go to Christ: and that " he hath no wil to God, the which believeth not, that by " death, he shal begin to reign with Christ, as it is written, " *The right wise man liveth by faith.* Wherefore, saith he, " do not ask that the Kingdom of God may come, if this " earthly bondage do delight us, &c.

With a great deal more: al upon allegations.

II. *An Exhortation to take sicknes wel, and adversity patiently: drawn out of Cyprian.* 63

"THIS misliketh some men, that disease of sicknes "cometh to the Christen, no less then to the Heathen. As "who should say, that therfore the Christian believeth, "because he should be quiet from danger of Adversity, and "might have the fruition of this world at his own pleasure: "and not because that after he hath suffered adversity "here, he shalbe reserved for the joy to come, &c.

III. *An Exhortation to take the pain of sicknes patiently; Translated out of S. Augustin. Lib.* 1. *De Visitatione Infirmorum.*

"THOU wilt say, I love God: God grant, saith S. Augus- "tin, that it be so indeed as thou promisest in words. The "proof and trial of the love of God is the fulfiling of his "Commandments, the fulfilling of his works, willingly to "love that God loveth, with a fervent desire to embrace "that, the which God worketh. Then if thou lovest God, "thou lovest that that God doth, and if thou love that that "God doth, then thou lovest Gods disciplin. When thou "art chastened, thou lovest Gods rod. Thou art pained "with the cough, the lungs faileth thee: thy stomack ab- "horres his meat: thou pinest away with a Consumption: "thou tastest not thy drink: thou art vexed within thy "body: thou art grieved with many sundry and divers "kinds of diseases. But al these, if thou have an eye to "perceive, if thou reckon God, al these, I say, are the gifts "of God. Son, cast not away the discipline of the Father. "There is no child, which the Father doth not correct, &c.

NUM. XXXIII.

Interrogatories for Dr. London.

WHETHER he commanded Serles upon Palm-Sunday Even, to write such Articles or Sermons, as had been MSS. C.C.C.C. intit. Synodalia.

preached in Kent: [by those of the New learning: Which Serles would have to be done by the Countenance of Cranmer.]

Whether Serles brought the Articles upon Palm-Sunday.

Whether he required Serles to go with him to the Councel, to present the said Articles, or else to subscribe them with his hand. And Serles refused so to do, because they were not proved by Witnesses, but only by hear-say.

Whether he threatned Serles, because he would not set to his hand; notwithstanding that Serles knew them not, but by hear-say.

How Dr. London did find out Serles; and how long he had enquired for him before he could find him.

64 Whether in the presence of Serles Dr. London did pen the Articles anew, otherwise then they were presented.

Whether Serles said then to Dr. Willoughby, whom Dr. London had persuaded to go with him to the Councel; Beware what you do: for you shall never be able to prove of this sort, that Dr. London doth now pen them.

Whether beside the Book subscribed by divers Prebendaries and others of Cant. Dr. London made another great book of many more articles. Where that book is, and of whom he had his Instructions.

What matters he knew against the Abp. of Cant. or others in Kent, before Palm-Sunday last past, when he had Articles of Serles. And of whom he had such knowledg before the said day.

Dr. Willoughbies Confession and Submission; as to his medling in the Abp. of Canterburies busines, under his own hand.

HE declared, that he first met Serles at Dr. Londons house at London, on Palm-Sunday, coming to London to speak with the Chamberlain of London. And then they opened the busines first to him. That he was not able to say any thing against any one person mentioned in these Articles, more then by hear-say. That he and Gardiner had been gathering of matter a quarter of a year before. That he knew nothing that they minded any thing towards his

Grace, til he saw it in writing: By whom, and whose devise God, the Devil and they know; he knew nothing for his part. And that it was the most deceitful and disobedient country in the world. As concerning their preferment of their Articles at the Sessions, he knew nothing of that neither. Nor was in Kent at that time, nor knew of no Sessions, as God should be his help. Nor that he spake with any Justices of Peace in this matter; or that he was privy, that any of them did. That he told Mr. Moyle, and Mr. Thwaite [two eminent Justices] what Mr. London said to him, that the Justices al would be shent, because they suffered such preachings and contentions without doing any thing therin. That he only consented to bear the name of putting up of these matters [that is, of preferring the Articles to the Sessions.] He acknowledged, that he said, he heard that it was in the Country in many places: lying upon himself like a fool: and yet that he never came before the Councel, nor never minded. But to avoyd the suspition, he made much babling, bringing himself into much slander.

And for this doing he submitted himself to God, and my Lords Grace. That, by his Father, [a sort of oath] he had no dealing with Pettit, nor any other Lawyer, or did know what they did, as to indictment, or any other thing thereunto belonging: nor ever reasoned with Pettit about any such matter. What effect or head they intended to bring this matter unto, God knoweth: Most likely to subdue his Graces power. That they had good hope to have had other Commissioners, than his Lordship. So London promised them at the beginning, or else they would not have medled so much, as they did: and especially against his Grace. 65
That as concerning their authority, he suspected they took it of Londons presumption, seeing him go forward against such men of Worship [meaning the late Indictments of so many eminent persons at Winsor] and of the rigor in handling and fetching up of Persons.

Another Confession of Dr. Willoughby.

MR. Serles manitimes resorted home to me, and stil lay upon me to put up Articles that he and they should devise,

because I was the Kings Graces Chaplain. Whereupon I granted, so they might be proveable and true. And so it fortuned in Passion week, He and I on Friday in the same week rode to London, and on Saturday he had be with Dr. London, and put up his Articles, [nothing to my knowledg, that he had any) and promising him, that he would put them up himself. And on Palm-Sunday in the morning he sent for me, and prayed me to go with him to Mr. London: and so I did. And there (wo worth them both, London and Serles, who is ordained to cause much trouble) He told London that I would put up the Articles: and so asked me the Question. And I bad him read them, for I never saw them before, nor knew whether they were true or false: and so I told him. And Serles said, ye know, it is openly spoken. And I said, though I hear such things, I am not sure they be true: and also here is no record to affirm them true: Which methink were row [rough] matter, knowing neither party nor record. And therfore seeing Serles hath put them to you, let him present them himself. Then Mr. London said, I have shewed them to part of the Councel already: and chid sore with Serles, saying, that he would shew the truth, who brought them. Then said Dr. London to me, put ye them up, knowing such shameful Articles presented here before your own face, it shal be hard for you to byde the danger hereof, knowing the Kings wil is to have it so. And also fear not; for I have set such a spectacle before you at Winsor, in bringing to light abominable heresies: at the which the Kings Majesty was astonied, and wondred, angry both with the doers and bearers. And therfore if ye shrink herein, ye shal shew your self not to be herein the Kings true subject. Therefore seeing ye be his Chaplain, ye did him never such service, as ye may do herein, to present them for your discharge. For now ye shal not be rid of them, and ye would. [Having heard them read, and so being privy to them.]

And with this threatning and fear I was content. And so Dr. London wrot them new, and added to them at his pleasure: wherwith both Serles and I were vexed. Meaning, as he said, to bring the matter into the Justices hond, and certain of the spiritualty; whose names Serles recited

at his request: Saying to us, it would never be known to be our doing. And so was I fain to take the old Copy with me into Kent, to get them recorded. And he sent his Copy to my L. of Winchester. And so when I came down into Kent, remembring this Article to be put up in my name, and neither had record, nor knew them to be true, I came to the Prebend of Christschurch, and brought with 66
me the Articles, being al of Serles hand, and gathering of him, and them among themselves: and bad me ask for one Salisbery that had the key of his chamber, for certain other writings, and copy al in one, and set their hands to them: and Mr. Gardiner to sign for himself, and Serles to boot. I could get neither writing nor sign. And so I went up again: and told London of it with a heavy heart. Then Mr. London told me, I should tel Mr. Moyle, that the Councel said to him, that the Justices of every shire should be shent, that such things should be, and not brought to knowledg. For if every Justice had done his duty, according to the Kings Injunctions, such enormities need not to have been. And I told Mr. Moyle and Mr. Thwaites both, what I heard of London. Also Mr. London came to Mr. Moyles Lodging one day, and talked with him his mind, as may fortune he hath better in remembrance then I. But then I heard him tel Mr. Moyle, how he took up my L. of Cant. before the Councel. Then the next day I came to Mr. Moyle again; and because he heard, that the Councel should say so, and also had other Commandments for his discharge, sent certain letters to Mr. Thwaites, Mr. Walter Moyle, Mr. Green and Mr. Norton, to search out any Priest that lacked a crown with such Articles as the Country rumoured of. Wherupon each of them sent up some: And then the Prebendaries wrote up apace. And Mr. Moyle brought al that came to his hand to my L. of Cant. And therwith Mr. London was angry, and said he would mar al.

Then I went down into Kent again, and brought up the Articles, wherin was matter against my L. of Cant. and received them of Mr. Gardiner on Good-Friday or Easter-Even. Mr. Shether copied them again. Which Articles they prayed me to carry to my L. of Winchester And I kept it, and let Dr. London see it. And he caused me to

send it down to be signed with the hands of them. And so I did, and kept the Copy. And then, when I had it signed, I kept it stil, til their coming. And they took it of me, and carried it to the Councel themselves. And Dr. London had a copy of them, or else before. And they told me, they had great comfort of my L. of Winchester, and of Mr. Baker both.

Also Dr. London brought me by commandment of mine allegiance, to go with him to the Councel chamber door; meaning to have me in before the Councel. But he went in, and told them of my being there; giving me this lesson, that I should say. "My Lords al; It is so, that the Kings "Majesty and his Honourable Council hath been at great "charges, and taken great paines, to set a good and a "godly way among us. And for al that, in Kent among "us we have the most enormous heresies, that may be. "And because I heard of this gracious tydings, that his wil "and pleasure is, that every man in pain of his Allegiance "to bring in what he knoweth, or else hereafter we know, "and would not speak it, our damage would be thence. "And because of this, I come for my discharge to shew this. But I came not in, nor spake with none: their busines was so much.

Also the next day after Dr. London carried me to my L. Privy Seals chamber, and the Articles with us. But he had no leisure to se them.

67 Also the next day after that I had been with my L. Privy Seal, Dr. London carried me to my L. of Winchester. And there he was carried in to my Lords secret chamber: and tarried there an hour, and had his Articles new copied with him. And in the next day, in the morning betimes, I went there to speak with my L. of Winchester my self. And I spake with him, and prayed him, that the Articles that Mr. London brought, should not be put up in my name, for I knew not the matter; but in the names of them that sent them. And he said, he would. And another time I came to my L. of Winchester, and brought a roll from Mr. London: and then I prayed him again, that he would not put them up in my name, and had him recommended from Mr. Gardiner, that he would be good Lord to him for a busines

of for he had taken great paines in this matter. But he made me no promise. And also my L. of Winch. bad me not fear to do my duty. And the matter were not to be byde by, the doers should bear the blame, and not the presenter. It is al our duties to stand in such things, as are contrary to the Kings Injunctions.

And here is al that ever I did in this matter, as I can remember: and al the Council that ever I came before in this matter, or any other. But thus by the comforting in this matter of my L. of Winchester, and Dr. London's threatnings, have brought my self in great dangers with other mens matters Nothing of my self, that I can either se or prove, nor never did. But busied my self with other mens Articles: Yet had I never done it, and London had not been, that threat me to be no true subject. Wo worth them both, he and Serles: for by their false inventions I am shamed. If their Articles be false, punish the Inventors with shame: for shameful matters, and many have been gathered among them.

Also Mr. London commanding both Serles and me, that in ony wise wee should get as much matter as could be devised: for it would be the goodliest deed, and the most bounden duty to our Prince, that ever we did.

Also Mr. Shether sent his man to me on Sunday before Al-Solne day, bidding me in any wise not to be known of nothing: for that they had uttered nothing themselves. And that I should go to his brother Parson, and I should know more. But he was sworn not to write to me: but he had written to his brother al his mind; and of him I should know al. For Mr. Dr. Cockes, and Mr. Hossy, as he thought, was sent to catch me. And therefore he sent his man to be afore. And if I did speak with them, I should say, that I received no letter, but of Cockson, which is dead. And this was but to bring me in danger, and skuse themselves. And if I come before the Council, I will byde by al this: for it is true. But it is impossible for a man, to have every day or time in remembrance, that hath been done or said in a year. But I put al to Gods grace, and the Kings, and to your Lordship.

Also, I asked Shethers man, whether he had been with

my L. of Winch. since the coming down of my Lords Grace. And he said, Yea: and told my Lord, how al was handled here among us. And my L. of Winch. answered and said, My Lord of Cant. could not kil them. Therfore suffer. For al was against himself that he did. And he should se, what would come of it.

68 Also, at the coming up of the Prebendaries to London, Mr. Shether put the Articles and Writings to Mr. Ford, that married his Sister; that he should write them. Which was a great book of two dayes labour. What was the Contents therof I know not. I think al the whole Articles compiled together.

Also Mr. Dr. Thornton in the Ale [Alley] before my door in London, I desired him to speak to my L. of Cant. or some of his Officers, to instruct him, that I never put up Articles against any man in my life. And he bade me stick to it, and be not afraid. For he had spoken to the Councel his mind therin, as he was bound: and so be yee, being the Kings Chaplain: or else hereafter it would be laid to your charge.

By me John Willughby.

Another Writing of Willoughby.

ABOUT Avent Mr. Serles preached at home with me at Chillam, and there he talked of his trouble: Saying, he had put up certain Articles to the Kings Majesty: And yet they were so cloaked, that his Grace never saw them. Whereupon at his return he was layd in prison. And so he lay upon me, and moved me, to put up such Articles, as he and his company should devise. Whereupon I granted, so they might be true and proveable. So I heard no more of this, til Passion-Sunday. For that day he preached with me again. At which time he told me, he would to London that week, and so to Oxford. And I promised to ride with him. And so I did, meaning no more of this matter, than the child unborn. Mine errand was to speak with the Chamberlain of London. So on Palm Sunday in the morning, he sent his man for me to come meet him in Pauls. And so I did meet him there. And so he prayed me to go

to Dr. London with him. Which man I never saw before, of my faith. But he had been with him the night before, and put up his Articles: promising him, that he would go on Monday in the Morning with him to the Court, and put them up before the Councel; as Mr. Lond. said before his face. And in the morning he was clean changed; saying to Mr. London, that there was one Willoughby, that came to the Town with him, which had promised him, that whensoever we wil bring our Articles unto him, he wil present them. And so Dr. London told me, that Serles said so unto him; and hereupon he moved me. And I desired to hear them: And so they were read unto me. Which things methought were but trifles. And I said, they were of no effect, to present before the Councel: and also neither knew, nor could affirm none of them to be true: Saying, let Serles put them up, that brought them hither. For here is no record to affirm none of them to be true. Then said Serles, ye know that al the Country doth speak of these. And I said, though I did hear part of them, yet I am not able to say, that one of them is true. And because ye know them perfect, and the doers of them, and have also brought them hither, it is most meet for you to answer to them. And then Mr. London said, that he had shewed 69
them to part of the Councel, and to my L. of Winchester. For I see the Copy that was sent to my Lord, was of Londons own hand. For he that copied them out before us, was a Gentleman of my L. Winchesters, or to him belonging, Mr. Londons Copy lying before him. This appeareth, that this matter was consulted before: Serles can tel what the man was; (and so cannot I,) that did write them. But as I now remember, it was German. [that is, German Gardner.]

By me John Willoughby.

Gardiners penitent letter unto the Archbishop.

GENTLE father. Whereas I have not born so good, so tender a heart towards you as a true child ought to bear, and as you never gave unto me occasion otherwise, but

rather by benefits provoked me unto the contrary, I ask of you with as contrite a heart, as ever did David ask of God, mercy. And I desire you to remember the prodigal Child: Which although from his father swarving, yet into favour received again, to receive me, although unkindly now by folly I did forsake you, and not born my heart so lovingly, so truly towards you, as in dutifulness I should have done. I am ful sorry for my fault. And yet, Good father, be you wel assured, as I opened my conscience unto you at my last communing with you, that I never did bear malice against you. But the greatest cause, that ever occupied my heart against you, and for the which I did bear my heart so little towards you, was, as God shall save the Soul of me, that I saw so little quietness among us, and so great jars in Christs religion: Supposing, that by your permission and sufferance, (which was not so, as I do now perceive) That it did arise unto the great grief of my conscience. I condescended the sooner unto the making of the book against your Grace, when I was thereunto moved by that same suggester, Willoughby: Where and of whom he took occasion to bring his bills unto Canterbury, I know not. Good father, for my setting forth the same book, partly by me made, heartily confessing my rashness, and indeliberate doings, I ask of you mercy. Requiring of you, of your charity, to impute the great fault of it unto those, which ministred unto me occasion; and to remit unto me my lightness. For of truth I was greatly seduced. Remember, Good father, that our Parent was seduced, and yet of God forgiven. Forgive me, Good father. By whom I was seduced, my Confession doth declare. And, Father, if it shall please you now, more of your goodness then of my deserving, (punishment and that sharp I have deserved) to forgive unto me this my fault and unkindness: You shal never hereafter perceive in me, but that at al times I shal be as obedient, and as true unto you, as ever was child unto his natural father. If otherwise at any time you find of me, never trust me, never do for me; but utterly without al favor cast me into pain, as possible is for a wretch to suffer. Gentle Father, ponder my grief, which is at my heart not little.
70 And through your goodness remitting unto me my unkind-

ness, and granting mercy with liberty, I desire your Grace to set me into ease, both of heart and body. I am yours, and shal be yours; and that truly, while I live.

God prosper your Grace

per me William Gardiner.

Good father, I have given my self unto you, heart, body and service; and you have taken me unto you. Now remember me, that I am your true servant.

Another letter of Gardiner to the Archbishop.

MOST Honourable Prelate. Due commendations premised, These be to give thanks unto your Grace, for that that you did yesterday, so favourably, as my sending for unto your presence: Whom I thought that I should never (pensiveness lay so sore at my heart) have seen again. And among al your Communications, that your Grace had unto me, I noted these words of highest comfort. Your Grace did note that I did cal you *father* in my Writings, you said unto me yesterday, *You cal me father: In good faith I wil be a Father unto you indeed.* Words of high comfort unto me. Besides this, Most honorable Lord, you promised that I should have a book of al Articles layd in against me, to make answer unto them. I beseech your Grace that I may so have. For there is nothing that I have done or known to be done, but if I can cal it into remembrance, I will truly open it. God prosper your Grace.

By yours, and ever shal be, William Gardiner.

Shethers letter of Submission to the Archbishop.

MY duty always remembred unto your gracious Lordship. I most humbly beseech the same to have compassion upon me your prisoner. And for as much as I think, by the Articles, which Mr. Joseph mentioned, that your Grace hath not only the Articles subscribed with the Witnes hands, but also other Articles: Which I noted since that time; as I heard by Mr. Gardiner, Coxton, Morice and

others. So that your Gracious Lordship knoweth al, that ever I have heard. Pleaseth it your Lordship to understand, that many of those Articles last noted were of the Book, that was presented to my L. of Winchester, as unperfect and not proved: as indeed many could never be justified, as far as ever I heard. And therefore my L. of Winchester sent it again, as I have said in my first declaration. And it was never willed to be shewed as true. But, Gracious Lord, whether I have offended in that, that I noted those Articles, after that I was willed by Mr. Baker, to mark the chiefest
71 fautors of new opinions, I refer it to your gracious judgment: and whatsoever shal be thought (as nothing can be hid, nor I would should not, of any my life, from any of you both,) that I have offended in; I beseech you both of your mercy and favor, and to be good to me, Instantly and briefly (for I am loth to trouble you, or to seem to mistrust your goodness) desiring you to have in remembrance my weak nature, and the long and solatory durance I have suffered, with grievous vexation of mind. And for refreshing thereof to Licence me to eat and drink at meals with company: and being so nigh my chamber, that I may remain in the same: to the intent I may pas the time with my own Books. Heartily desiring your Good Lp. that notwithstanding any thing heretofore done, or how ever I have before wandred, not conformably to your gracious advertisement or expectation: yet Gracious Lord, accept a poor heart, which would gladly be received into your fatherly favor again, to declare his faithful mind, he hath conceived towards your Goodness, upon such pity as your Gracious Lp. hath shewed, and I trust now wil, in his extreme need. Assuring your Grace that my whole confidence and only
Dr. Legh. trust is reposed in your goodness only, and gentle Mr. Doctors; Whose native merciful hearts, as they have be declared oftentimes towards many, so I most meekly beseech you both mercifully to interpretate my acts, and declare your pity in releasing my sorrows as shortly as shal seem convenient to your Wisdomes. For whom I wil not cease to be a perpetual Orator to Almighty God. I most heartily desire to know your Gracious pleasure in the premises, and especially whether your Lordship hath the Book subscribed

with the Witness hands or no. For although that, in the Copy of my brothers book, it appeareth who hath subscribed to other Articles of Mr. Drom and Mr. Scory and others, which I do not remember.

Your Gracious prisoner Edmond Shether.

Milles letter of submission.

MOST Reverend Father in God, My humble duty remembred unto your Grace. And I know right wel in that I subscribed unto certain articles (though unadvisedly) have shewed great unkindness unto your Grace in so doing. And again, for that have deserved little kindness at your Graces hand, and do now suffer cold imprisonment at your Graces pleasure. Which is very tedious painful unto me, and as I fear, great danger might ensue unto me, by augmenting that cold and cough, that I have taken before, and now increaseth. Besides the inward pensiveness of heart taken, for this my rash fact, at other mens light motion, as others of my company did: Which now I think lamenteth them much: yea so much, that at such time as I have been in company with them, I have heard them say, that they could not sleep, neither eat that thing, or drink, that did do them much good, as I am one of them. Wherefore, most gracious Lord, these premisses and others considered, by the which sickness of body may not the heart wast, this shal be to humbly beseech your Grace to mercifully intreat me, and that now I may find some drop of mercy at your 72
Graces hands, for this my imprisonment. Assuring your Grace that I shall take this punishment for my Learning; and not at any time hereafter to be so lightly allured at any mans motion to put so unadvisedly my hand, or consent to any such matter hereafter. Now, Gracious Lord, shew pity and mercy unto me, which I do ask of your Grace, and do heartily desire it with weeping ey, and sorrowful heart, as knoweth God.

By your John Myllys.

NUM. XXXIV.

A letter prepared for the King to sign, to ratify certain Ecclesiastical lawes.

HENRICUS octavus Dei gratia, Angliæ et Franciæ Rex, Fidei Defensor, et Dominus Hiberniæ, ac in terris Anglicanis sub Deo Caput supremum : Omnibus Archiepiscopis, Episcopis, Abbatibus, Clericis, Ducibus, Marchionibus, Comitibus, Baronibus, Militibus, Generosis, ac alijs cujuscunque generis hominibus, subditis et Legiis nostris, per Regnum nostrum, et Dominia nostra ubilibet commorantibus, Salutem, et Evangelicæ Veritatis incrementum.

Cum VOS optimi cives mei mihique charissimi, me nunc unum atque solum hujus Regni Principem, in terrisque secundum Deum, hujus Ecclesiæ Anglicanæ unicum supremúmque Caput, quemadmodum divini atque humani juris ratio postulat, potestatémque tam Ecclesiasticæ quam Mundanæ politiæ mihi Majoribusque meis, ipso jure divino concessam (verum multis seculis unius Romani Episcopi malitia, fraude, dolis atque astutia ereptam) ad Me et Successores meos pertinere una voce, uno omnium assensu agnoscitis, non possum in dies magis magisque, muneris atque officij mei rationem non habere, deque illustranda Dei gloria, de Christianæ pietatis vera doctrina propaganda, de imperij hujus incolumitate, et quiete tuenda, summa animi cura atque cogitatione non esse solicitus. Occurrant enim subinde animo meo verba illa, quæ *Sapientiæ* Cap. septimo habentur ad hunc modum : *Audite Reges et intelligite, quoniam data est a Domino potestas Vobis, et Virtus ab Altissimo ; qui interrogabit opera vestra, et scrutabitur cogitationes. Ad vos ergo, Reges, sunt hij Sermones mei, ut discatis Sapientiam, et ne excidatis. Qui enim custodit justitiam justè judicabuntur, et qui didicerunt justa, invenient quid respondeant*, &c. Hinc facile perspici potest exactissime a regibus potestatis suæ reddendam esse rationem, illosque gravissimas manere pœnas, si non, ut oportuit, in Rep. administranda sese gesserint.

Quod si tanta cura, ac solicitudine quibuscunque regibus opus est, quam anxios igitur ac solicitos Christianos reges

esse debere censendum est, quibus non politia modo Civilis, sed Ecclesiastica etiam potestas data est? Hos enim non tantum quæ ad Humanam societatem pertinent, sed etiam quæ divinæ Christianæque religioni maximè consentanea sunt, curare necesse est. Præsentem hujus sæculi fælicitatem 73
principes Christianos ita metiri convenit, ut hac potestate sua ad Dei cultum dilatandum utantur, et in hoc incumbant, ut recta doctrina propagetur, orneturque Dei gloria.

Cum igitur a Christianis Regibus justitiam in Imperio, pacis tuendæ curam, pietatem, studium juvandæ et ornandæ religionis Christianæ exigi animadverterem, nihil mihi potius esse debere judicabam, quàm ut omnes inirem rationes, quo minus in hoc meo regno hæc a me desiderentur, et quo ad possem, muneri imposito satisfacerem. Hoc ut facilius, expeditiusque præstare valeam, non ignoratis vos, quantam curam adhibuerim in illis rebus promovendis tuendísque, quæ huic negotio maximè conducere, atque adjumento esse videbantur; quæ contra impedire atque obesse visa sunt, quanto studio tollere ac delere conatus sum, assiduéque conor. Abunde enim vobis declaratum hactenus fuit, quam in hac nostra Britannia, multis retro sæculis, Episcopi Romani vis injusta, ac non ferenda, sacro sancto divino numini inimica fuit; quantopere religioni Christianæ, veræ doctrinæ propagandæ adversata est, quantum hujus Reip. pacem ac tranquillitatem sæpissimè interturbavit, potestatémque Regiam divinitus constitutam labefactando, debitam omnium obedientiam, a vero ac justo Principis sui imperio, contra omne jus divinum et humanum, ad se transferre ausus est. Hujus potestatem huic cum divino munere sublatam esse manifestum est, et nequid superesset, quo non planè fractam illius vim esse constaret, leges omnes, decreta atque instituta, quæ ab authore Episcopo Romano profecto sunt, prorsus abroganda censuimus. Quorum loco, ut facilius imposterum Dei Opt. Max. gloria illustretur, et vera Philosophia Christiana regnumque Christi vigere possit, et quo omnia decenter et ordine in Christi hac ecclesia gerantur; en Vobis authoritate nostra editas leges damus, quas a Vobis omnibus suscipi, coli et observari volumus, et sub nostræ indignationis pœna mandamus, ut vestra in Deum pietas, amor erga patriam, principemque

Vestrum obedientia, non sine immensa divini Nominis gloria omnibus conspicua sit, ac vosmetipsos non minus de vestris rationibus solicitos ostendatis, quam ego vestra causa de officio fuerim meo, stricte præcipientes, ut his nostris constitutionibus vos omnes et singuli, tam in judicijs, quam in gymnarijs utamini, severè prohibentes, ne quisquam vestrum alias, præter has, et regni nostri leges admittere præsumat. Valete.

NUM. XXXV.

The Bishop of Winchester to Archbishop Cranmer: relating to the Reformation of Religion.

Foxii MSS. AFTER my duty remembred to your Grace. Your letters of the third came to my hands the of the same. And, upon the reading, and advised consideration of the matter in them, have thought requisite to answer unto them: and at length to open my mind frankly in some points of them. Tempering my words so, as I shal not
74 be seen to have forgotten your place and condition, ne such familiarite, as hath been between your G. and me. The remembrance of which familiarite maketh me speke as frely, as on the other side your astate brydeleth me to be more moderate in speech, then sum matier I shal herafter speke of, wold ells suffre and permit.

It greveth me moch to rede wryten from your G. in the begynning of your lettres, how the King our late Soveraign was seduced, and in that he knew by whom he was compassed in that I cal the *Kings Majesties Book*. Which is not his Book, bicause I cal it so, but bicause it was indede so acknowledged by the hol Parliament, and acknowledged so by your G. thenn, and al his life; which, as you afterwards write, ye commaunded to be published and red in your Diocese, as his book: Against which by your G's spech ye commaunded Joseph he shuld not prech. Al which I think your G. would not have doon, if ye had not thought the book to have conteyned truth. And in the truth can be no seducyng to it, as the Kings book conteyneth; but from it.

Which if it had been so, I ought to think your G. would not for al the Princes christened, being so high a Bishop, as ye be, have yelded unto. For *Obedire oportet Deo, magis quam hominibus.* And therfore after your G. hath foure yere continually lyved in agrement of that doctrine under our late Soveraine Lord, now so sodenly after his death, to wryte to me, that his Highness was *seduced,* it is, I assure you, a very straunge spech. Which if your G. shuld bring in to open contention, as I know your G. of your Wisedome, wyl not; But in that case wyl I, as an old servaunt of my late Soverayne

Much wanting.

it self so many Calamities besides, wherof I have more laysor to think on, thenn your G. as my chance is now, which I reckon in this respect very good; After so many yeres Service and in such trouble without daunger passed over, to aryve in this haven of quyetnes without losse of any notable takel, as the Marryners say, (Which is a great matier as the wynds hath blowen) And if the present astate in this world wer to be considered, I have many times alleged for confirmation of thopinion of some in religion And the Protestants take it for a gret argument, to establish ther procedyngs, that themperor was ever letted, when he went about to enterprize any thing against them, as Bucer declareth at gret length in a letter written to the World. And whenne Sledanus was here in England, he told me the like at Windesore: and then *Tanquam prædixit* of the effect of certain eclypse: Adding, that I shuld see *magnas mutationes.* And so I have seen, and have heard mervelous chaunges synnes that; but otherwise than Sledanus toke it, and to destroy ther fancies, if that were to be regarded. But for my self, I have seen my Soveraine Lord, with whom I consented in opinion, make the honourable conquest of Bolen, and honorably in his life mainteyne it. And after in honorable peace made, leave this world over soon to us: but that was due by him to be payd to nature, discharged it honorably; buried honorably with sorrow and lamentation of his servants and subgetts; and my self his poor servant, with a litel fleebyting of this world, conveyed to an 75

easy astate, without diminution of my reputation. And therfore whenne I hear fondly alleged, or rede more fondly wryten, the favor *toto*, that is by Bale, Joye and Joseph, or such like, newly called *the Word of God*, to be embraced for preservation of the worldly astate, I se the clere contrary in experience, and conclude with my self, that it proveth nought before man ; and take it before God to be abomination. Which causeth me to spend some of my laysor to wryte so long a letter to your G. who hath lesse laysor : Wyshing that our laysor, gret or litel, may be spent otherwyse then to trouble this Realm in the time of our Soveraine Lords Minority, with any novelte in matiers of religion : being so many other matiers, which, for that I was so late a Counsellor, cannot out of my memory : Requiring the hol endeavour of such as have charge, and silence in the people, who shuld serve and obey, without quarelyng among themself for matiers in religion. Specially considering it is agreed our late Soverain is receyved to goddes mercy. And though some wold say, he had [his errors] and saw not perfitely Gods truth : Yet for us, it were better to go to heven with oon yie after hym, thenne to travayle here for another yie with daungier to lose both. There was good humanite in him that said, *Malim errare cum Platone, quam cum alijs vera sentire.* Which affection were to the world plausible towching our Soveraine Lord, that made us : But we christen men may not teach so, but esteme God above al, and his true divinite. In which case nevertheles, whenne the divinite pretended is so rejected of many, and utterly reproved : So doubted of many other, as it is suspected and confessed among us, it is not necessary. For our Soveraine Lord is gone from us to heaven, in his way.

It is a mervelous matier what a certain loss it is aforehand to entreprize to serch, which among a very few hath the name of Divinite, and of al the rest is so named * as I wil not reherse. And this I write not, because your G. entendeth any such thing soo far. For I may not, and wil not so think of you. But this I take to be true, that the way of error is let in at a little gappe. The vehemence of novelty wil flow further thenne your G. wold admitte. And when men hear of new gere, every man

* Heresie.

maketh his request, sum new hose, sum new robes, sum newe cappes, sum new shirtes. Like as in religion we have seen attempted, where the people thought they might prevayle. Which caused the commotion in Germany *in bello civili Rusticorum*, and hath made the same stir there now *in bello civili Nobilium*. It was a notable act of our late Soverain Lord, to reform and thenne moderate religion, as he did. Which he did not without al trouble. And how safe we be in religion, when al quietnes is acquired you Wisdome canne consider. Our late Soveraine Lord was wont to say, which I never forget, speaking of himself man had not looked to the Pacification. He saw men desirous to set forth their own fancies, which he thought to have excluded by his Pacification.

If your G. would say to me now, that I wasted moch speche in vaine, and declared therby, I had to moch laysor to write so moch in this matier, as though I feared that nedeth not to be feared: for your G. hath commaunded our late Soveraine Lords book * to be redde, and mindeth nothing now, but oonly Omylies, wherin your G. wold, I shuld write. Which to do wer neyther gret payne, ne hardnesse to me: and I might as soon wryte an Homilie, as these letters. As for the facilite of the matier of wryting, or wryting by not traverse. But then I consider what contraversie may arise in wryting. As for example (for seing I have laysor to wryte, I will forget what laysor your G. hath to rede) if I should make an Homily *De vita perfecta*, I wolde note two parts, Oon of life, Another of perfiteness. For the grownde of the oon, I wolde take S. John, *Misit Deus filium suum, ut vivamus per eum*. And for the other, *Estote perfecti, sicut Pater vester, &c.* In Declaration of Life, I wolde take occasion to speke of *Faith* the gift of entre to life, and of *Charite* the very gift of Life; which who hath not remaineth in dethe. And therfore S. James said, *Fides sine operibus mortua est*. Not expounding that so, as though Faith without Charite were no Faith, as we say a dead man is no man. For I wolde wish the people in any wise to beware of that fashion of teaching, and such a sophistical understanding of S. James; and for detection therof, declare, that deth con-

* The Erudition of a Christian Man. 76

teyneth not alwayes a denyal of the thing dead not to be, but oonly wher the name of the thing noted now dead, conteyned before in it a signification of life. As the word *man*-signifieth a body living: and thenne it is truly said, that a dead man is no man, no more thenne a paynted man. But Faith signifieth not alwayes a Life in it. For Devils have Faith without life. And when we speke of ded faith, it is like as when ye speke of a body indeed without life, but apt and mete to receyve life. As spawne is a body without life, and dead, but mete to receyve life with convenient circumstance. And then we say not, that a body dead is no body. And therfore we may not say, that a dead Faith is no Faith. After which understanding, we shuld make S. James to treate, whether no faith might justify a man, or no: Which were a cold matier. And yet so must we say, if we wil expound this saying, that a dead faith is no faith.

And in this poynt I wold, in my Homily *De Vita*, be most ernest to shew, that in charity is life, wherunto Faith is thentre. Which faith without charite is not noo faith, but dead. And therfore God, that geveth al life, geveth with faith charite: Wherof I wold make the moo words in the Homily, bicause the handling of S. James in the other sophistical interpretation is an entre to unwholsome doctrine. And if your G. wold say, What of this, or to what purpose shuld it be wryten to you, that myndeth no such matier: Surely for nothing but bicause I have plenty of leasour, and wryte as though I talked with you. And that not al in vaine, for that I have hertofor harde of other, whom I have harde moch glory in that exposition, to say S. James meaneth, that dead faith is no faith, evenas a dead man is no man. Which, by my faye, is overfar out of the way: and yet myn Omylie might in such an Homiler, and company of Omylies, encontre with oon of the trade I have spoken of; and bring forth matier of contention and altercation, without al frute or edification. And thus much for example of trouble in Homylies: Which these five yeres have rested without any busines, and the people wel doon their dueties, I trust, to God in heven, and know wel, to ther Soverain Lord in yerth. And our Soverain Lord, that

governed them without these Omylies goen to heven, whether, I trust, we and the people shal go after, although we trouble them with noo Homilies. Which shal hardly be so accumulate *ex diversis tractatibus*, with diverse fashion of wryting, diverse phrase of speches, diverse conceits in teachings, diverse ends per case entended, as some wil construe. 77

The rest is wanting.

NUM. XXXVI.

Gardiner Bishop of Winton to the Duke of Somerset, concerning the Book of Homilies and Erasmus Paraphrase, englished.

AFTER my moost humble Commendacions to your Good Grace with hartie thanks that it haith pleased yow to be content to heare from me. Wherein now I have liberty to write at large; from yow I cannot find the like gentellnes in my bodye to spende so much tyme as I wolde. And therfore I shal nowe desier your Grace to take in good parte, thowgh I gather my matter in breaf sentences. Cotton library. Vespas. D. 18. fol. 139.

The Injunctions in this last Visitation conteyne a commandement to se taught, and lerned two bookes. One of Homilies, that must be tawght; another of Erasmus Paraphrases, that the Prestes must learne.

These Bokes stryve one against another dyrectly. The Book of the Homilies teacheth Faith to exclude charity in the office of Justification. Erasmus Paraphrases teacheth Faith to have charitie joyned with him in Justification.

The Boke of Homilies teacheth how men may swere. The Paraphrasis teacheth the contrarie verye extremelye. The Boke of Homilies teacheth howe Subjectes owe tribute to theire Prince, and obedience verye wel. The Boke of the Paraphrases in a place upon S. Poule violentlie, and against all truthe, after it hath spoken of dewtie to Heathen Princes, knytteth the matter up untrulie; that betwene the

Christen men at Rome, to whome he writeth, which is a Lesson for all, there shoulde be no debte, or ryght, but mutuall charitie, [a] Which is a mervelous matter. The Boke of Homelies in another place openeth the Gospell one waye. The Paraphrases openeth it clerely contrarye. The matter is not greate, but because there is contrarietie.

Nowe to consider each of the foresaid Bookes. The Booke of Homilies in the sermon of Salvation teacheth the clere contrary to the doctrine established by thAct of Parliament [b]; even as contrarye as Includeth is contrarie to Excludethe. For these be the words of the Doctrin established by Parliament; where in a certain place Faith doth *not exclude*. The doctrine of the Parliament speaketh how they be joyned in Justification. The Homile speaketh the vertues to be present in the manne justified, and howe Faith *excludeth* theim in thoffice of Justifieng. Which can never be proved; and is in the meane time contrarye to the Act.

78 The Boke of Homyles hath in the Homilie of Salvation, how remission of synne is taken, accepted and allowed of God for your perfect Justification. The Doctrine of the Parliament teacheth Justification, for the fulness and perfection therof, to have more parts than Remission of sinne, as in the same appereth. And althowght Remission of sinne be a justification, yett it is not a full and perfite.

The Boke of Homiles numbreth the hallowing of bread, Palmes and Candles among Papisticall superstitions and abuses. The Doctrine of the Parliament willeth them to be reverently used. And so do the Injunctions nowe set fourthe. Which made me thinke the Printers myght thrust in an Homelie of his owen devise.

The booke of Homyles hath wordes of S. Crissostom alledged untrulye, and not after such a sort, as might escape by over sight, but of purpose. As calling that Faithe which Crissostome calleth Hoope. And in place of one Sentence putteth another, which should better serve the purpose of the Maker of the Homelie. Nowe if one wold

[a] But these are not the words of Erasmus, but S. Paul. Rom. XIII. 8.
[b] In the Book of The Erudition, &c.

reason with me, that Crisostome mente this, I would denye it him, as I may. But I maye affirm, that Chrisostome saith Not. It is but a defamation of the truthe: And under suche a Princes name as our Soverant Lord is, whose tongue, in this so pure innocency, hath not bene defiled with any untruthe; I assure you, I thought there was not so great hast in Homelies, but they might have tarried the printing either, for that only cause. Truth is able to maintain it self, and needeth no help of untrue alligation. It serves only for enemies to tak avantage. All which [i. e. Enemies] use to be curious to know what they may reprove.

And nowe al the eyes and ears of the World be turned towardes us. And as they shal have cause to talke honorablie of your valyantnes in the warres, so they talke otherwise of that, that is done in your absence, if any thing be amysse.

Now shal I shew your Grace what autor Erasmus is, to be, by name and speciall Commandment, had in credit in this realme. Yf he be to be beleved, the doctrine of *Only Faith justifieth*, is a verye poyson. And he writeth by expresse termes, and calleth this another poyson, to deny punishment in Purgatory after this life. And another poyson, to denye the Invocation of Sainctes, and worshipping of theim. And this he calleth a poyson, to saye, We nede no satisfactory works, for that were to mistrust Christ. Erasmus in another place conferring the state of the Church in the beginning, and nowe, he concludeth, that if S. Paule were alive at this daye, he would not improve [i. e. disallow] the present state of the Church, but cry out of mens faultes. This is Erasmus judgment in his Latter dayes.

His Work, the Paraphrasies, which should be authorized in the Realm: Which he wrote above 26 yeres agoo, when his penne was wanton as the matter is so hauled, as being abrode in this realme, were able to minister occasion to evell men to subverte, with religion, the policie and order of the Realm.

Theis be the generall wordes, the uttering whereof to your Grace in the place yow occupye, wer a great faute, unles I wold shewe ye good ground and true, whye to

saye so. And therfor I am glad I do rather writt to you, then to have come and speake with you, because my words in numbre might flye away; whereas written words remain to be redd agayne and agayne.

79 First, as concerning the Pollicye and state of the Realme, Whersoever Erasmus might take an occasion to speake his pleasure of Princes, he paieth home, as roundly, as Bishops have been of late touched in Playes. And suche places of Scripture as we have used to alledge for the state of Princes, he wresteth and windeth them so, as if the people redde him and beleved him, they wold after smalle regard that allegation of theim. And if Erasmus did truly, and that the Scripture bound him so to saye, yt were more tolorable, (For truth must have place) but when it is done in some place untrulye, and in some place wantonlye, to check that estate, yt can be no good doctrine among people, that should obey. And this booke of Paraphrasies is not like the other expositions of Scripture, where the Aucter speaketh in his owen persone. For Erasmus taketh upon him the Evangelists persons and Christs person, and enterpriseth to fill up Christs tale and his wordes. As for example where the Gospel rehearsith Christs speach, when he said, Give to the Emperoure, that is the Emperowres; (By which speache we gether and trulye gether, that Christ confessed thEmperoure to have a dewtie;) Erasmus writeth it with an IF, after this sorte, *IF there be any thing dewe to them.* Which condition Christ put not to it, but spake planely, *Give to Cesar the things which are Ceasars, and unto God the things that are Godds.* And I write the verie words of the Paraphrases, as they be in Englishe, for I have the booke with me. And so shall no manne saie, that I mysreporte the boke. The words be theis. *Render therfore unto Cesar, if any things appertaine unto Ceasar. But first of all, rendre unto God the things, that appertaine unto God. Meaning that it is no hurte to Godlines, if a man being dedicate to God, do give tribute unto a prophane prince, altho he ought it not.* These be the words in the book ordered to be set forth. Wherin what needeth Erasmus to bring in doubt the dutie, when God putteth no doubte at all. It were too long to write to your Grace every fault. This

one I put for example, wher Erasmus doth corrupt Christs wordes, with a condition, which Christ spake not.

The other places of raylings wolde encumber your Grace overmuch. But as I writt, your Grace shal find true, that whatsoever might be spoke to defame Princes government, is not left unspoken. Bushoppes be more gentle handled. Erasmus maketh theim verye Kings of the Gospell, and calleth the true Kings of the World Prophane Kings. Busshops have the sworde, he saieth, of God geven, that is to saie, the Gospell. Prophane Princes, as he calleth theim, have a sword permitted unto theim, and by Homer, he saith, be called *Pastures of the people*. This matter is within the compasse of the Paraphrases, if it be not lefte oute; with a comendacion also of Thomas Becket of Caunterburye, in excommunicating the King of the realm, that then was, by implecation, for the manor of Oxforde, which the Kinge, as he reherseth, then withhealde. It maye be the Translator woulde have left this owte. But Erasmus penne in those dayes [was] very light.

Moreover when, Erasmus teacheth, that betwene Christen menne is no debt, or right, but Charitie. It is a mervelouse matter to the dissolution of lawes and duties. And therin Erasmus dothe violate Godds scripture, and saith not true.

Thus far is the doctrin pernitious for comen policy. Ne- 80
vertheles yf he had saied trueth, let the truth prevail, but the truth is not so.

As touching Religion in this worke of Paraphrasies, it is so wantonly, (I beseche your Grace note my wordes) and therwith untrulye handled, as if we should use to readd it, ther should ensue a mervelous confusion. Some specialties I will note, but not all.

The Sacrament of the Aulter is so wantonly talked of by him, that as the world is nowe, the reading of him were the whole subvertion. Erasmus in his latter dayes, hath for the Sacrament of the Aultar spoken as reverendlye, and said as muche for confirmation of it, as maye be, and cryeth out of them, that would take himotherwayes. But this in thend, when age had tempered him.

In this Paraphrasies, whiche he wrott in his wanton age,

the words and termes were able to subverte, if it were possible, as Christ saith, thelecte.

If this Paraphrasies goo abrode, people shalbe lerned to call the Sacrament of the Aultar holi bread, and a Symbole. At whiche newe name manye will marvayle. And they be wanton wordes spoken of Erasmus without necessitie.

By the doctrine of the Paraphrasies, whosoever hadd done awaye his wyfe for advotrie might marrie agayne. By the Paraphrasies all men maye marrye, Bushoppes and Prestes. Wherin Erasmus toke his pleasure to understand S. Poule, as though he should describe, of whate qualitie Priests wyves shuld be, Wherin he forgatt himselfe. For Sainct Poul knewe, that if a Bysshop or Prest were once maried, his Wife must passe with al her faultes; and it shuld be to late to tel what she should be. For otherwise then she is, she will not be, neither for St. Poul, nor St. Peter. And if Bushoppes had that priviledge, that they might chaunge while the founde suche one, as Erasmus saith S. Poule wold have them, their estate wold be wonderfullye envied. But St. Poule did not speak there of Bushops wyues. And so therin he doth violence to the Scriptures undoubtedlye. Wherfor I write somwhat merely to shewe the absurditie of the thinge.

By the Paraphrasies the keping of a Concubyne ys called but a light fault. And that were good for Lankeshire. And Erasmus bringeth it so pretilye, that a Ruler of a Countrey, yf he be himselfe the servant of avarice or Ambition, should not browke with his brother, because being overcome by weaknesse of fleshe he useth a Concubine. Even thus it is Englished in the booke that should gooe fourth. And when to have a Concubine, yt is called a light fault, methinks if the maid can redd, yt maye serve well, lightlye to persuade hir. And yet if the man doth it, overcome by the weakeness of his fleshe, as the book termeth it, is made matter. Wherin Erasmus speake over lightly, to call it a light fault. And the Translator in English wanted speache, when he turned it thus: That a man overcome with the weakenes of his fleshe should desyre a Concubyne. I am bould with his Grace, to joyne here Erasmus lyghtnes

with the discretion of the Translator. Yf to kepe a Concubine shalbe by authoritie called a light fault, the multitude of them maye make the faulte heavye.

By the doctrine of the Paraphrasies, everye man must cum to the high pricke of vertue, or to be extremly nought. Which differeth far fro the teaching of the Homelies, and from the truthe also.

The Paraphrasies teacheth thus trulye ; " More glorious 81
" it is to dye for the Gospell sake. Which deathe, though
" yt shalbe violent and sore ; yet yt shall not come before
" the daye. Whensoever yt cometh yt shal not come with-
" out the providence of God." And by this it cometh to passe, that if ye endevor to avoyd it, ye cannot. This ys the doctrine which if yt were taken for true, might engender like obstinacy in mayne, as it hath of late in some. Erasmus teacheth here further, then he hath warrante by Scripture.

The Paraphrases in another place dothe clerely violente the Texte, and untrulye handle yt, in a matter of Tythes, which your Grace is desierous, as appeareth by the Injunctions, to have truely paid. Wherin if Erasmus had said truth, lett truth prevaile ; but when he handleth it untruly, it is pity it should be suffered.

Thus have I here rekened your Grace some speciall faultes, that be Erasmus owne faults, with a greate nomber, that I have not spoken of.

And further your Grace shal understande, that he which hath taken the labours to translate Erasmus into Englishe, hath offended sometime, as appereth plainlye, by ignorance, and sometimes of purpose, to put in, leave oute, and change, as hee thought best. Wherwith I will not encoumber your Grace, but assure yow it is so. And therin I will grante to your Grace, that for every lye, that I make unto your Grace, set on one hundreth poundes fine of my hed ; and lett me liue here like a beggar, untyll my revenus paye. My words remaine in writting, and be against me matter of recorde. And so I yelde to have me charged, as the Bisshoppe of London was with offering the farme of his Busshoprick. Which matter I do remember, when I wrote this.

I remit the Reader for the rest of this letter to Winchester's ninth letter in Foxes Acts: This former part of the letter, which is now exposed to view, having been by him omitted.

NUM. XXXVII.

Roger Ascham to Mr. Cecyl, giving him an account of a Disputation in S. John's College, Whether the Mass and the Lord's Supper bee al one.

MSS. Sir W. H.

S. P. in Christo Jesu. Ornatissime Vir. Ante mensem, aut plus eo, disputatum fuit in hoc Collegio more nostro de Missa, ipsáne Cœna Dominica fuerit, nécne. Magna sane eruditione hæc Questio tractata fuit a Thoma Levero. et Rog. Hutchinsono, quos opinor nosti. Sunt profecto docti viri. Quidam in Academia hanc rem ægrè tulerunt. Huc tandem res perducta est, vel ego potius pertractus fui hortatu communi multorum in nostro collegio, ut hanc ipsam quæstionem è domesticis parietibus in publicas scholas præferrem, hoc animo et instituto, ut disceremus libenter et sine rubore a doctis Viris, quid e fontibus sacræ scripturæ libari potuerit ad defendendam Missam ; quæ non solùm summum
82 locum in religione et conscientijs hominum occupat, sed omne fidele propemodum ministerium Verbi Dei et Sacramentorum, ex usu et consuetudine Christianorum, abstulit. Rem quietissimè aggressi sumus, communia studia nos inter nos conferebamus, Scripturam Canonicam nobis proposuimus, cujus auctoritate totam hanc rem decidi cupiebamus : Veteres Canones ineuntis Ecclesiæ, Concilia Patrum, Decreta Pontificum, Judicia Doctorum, Quæstionistarum turbam, Recentiores omnes, quos potuimus et Germanos et Romanos, ad hanc rem adhibuimus. Quidam in Academia publicis concionibus notabant hoc factum nostrum, et tandem laborarunt, ut D. Madeûus Vicecancellarius, literis suis hanc Disputationem prohiberet. Nos libenter paruimus, ut par fuit ; sed ægre tulimus disputandi facultatem

nobis intercipi, concionandi vero copiam pro libidine alijs concedi.

Audivimus Cantuariensem nobis iniquiorem fuisse. Nec mirum est, nam adversarij nostri, cogor invitus acerbiori voce uti, Prudentissime Vir, tragicis clamoribus hanc rem illi detulerunt. Quod factum illorum majorine malitia, aut imperitia institutum fuit dubitari potest. Thomas enim Aquinas probat Missam Dominicam cœnam multis prærogativis superasse, et longissimè ab ea discrepasse multis notis; Sexu, Missare enim Mulieres non debent: a Cœna tamen non excludantur: Ætate, Vitio Parentum, Luxatione Membrorum. Nam pueri, Nothi et Mutilati a Missæ dignitate repelluntur, ad Cœnæ humilitatem recipiuntur: et multis alijs modis. Ut siquis affirmaret eandem esse Missam et Cœnam, multo magis exclamarent.

Sed quid dicam de hijs nostris? Nihil aliud, nisi quod *Herodes turbatus est, et tota Hierosolyma cum eo.* Dicunt nos esse præcipites. Certe nemo tam præceps est, quin facile revocari possit; ut calcaribus potius, quam habenis tota Cantabrigia egeat.

Sed quod institui tibi narrare, quanquam disputatio nostra fuerit prohibita, studia tamen nostra in eadem re quodammodo aucta sunt. Scripsimus enim fere justum librum de Missa, quem brevi offerre instituimus D. Protectori, nisi tibi et magistro Checo aliter visum fuerit.

Quantum ad tractationem rei pertinet, vellem ut judicium tuum, non sermoni aliorum, sed ipsi rei reservare velis. Neque hoc dicimus, quia de nobis aliquid polliceri audemus, sed quia veremur, ne certi homines nimis studeant illud impedire quovis modo, quod ipsi non probant.

Legimus sanctissimas confessiones Reginæ nostræ cum tua eloquentissima epistola. Utinam aliquid temporis tui ad excolendam Anglicanam linguam impartire velis, ut homines intelligerent et nostram linguam omnes eloquentiæ numeros facile admittere. Literæ Magistri Checi ad Collegium nostrum fuerunt omnibus nobis gratissimæ, ubi minimis verbis maxima benevolentia, et ejus et tua, comprehensa fuit. D. Protectoris literæ ad Acad. a te scriptæ mirificè nos omnes delectarunt. Commune votum est apud nos, ut Cantabrigia aliquando, imò brevissimè, sentiat Joannem Checum

* *Daius Cicestrensis.* Præpositum Regij Collegij. Episcopus ille * nihil prodest studijs, vellem ut non obesset. Et hoc non dico ad aucupium cujusvis gratiæ, sed ad Commodum totius Academiæ. Plurima sunt, quæ nos sic sentire cogunt, et plura tua Prudentia videt. Nos sic amici inter nos communicamus, fortasse non prudentissimè, Cautissimè tamen: et quod mini-
83 mum est, valde amanter. Cogita de hac re quid vis, promove tamen eam quantum potes. Nimis molestus sum. Vale ἐν Χριστῷ. Quinto Januarij, 1548. E Coll. D. Joan. Cant.

Dignitatis tuæ Studiosiss. R. Aschamus.

Ornatissimo Viro Magistro Gulielmo Cicello
Supplicum libellorum Magistro.

NUM. XXXVIII.

The University of Cambridg to the Archbishop.

Aschamii Epp. ALIQUID a te suppliciter petere, cum Tu omnia nobis lubenter tribuis, Doctissime Præsul, non inane et supervacaneum negotium, sed gratæ voluntatis debitum potius officium esse ducimus. Rogamus igitur te, ut in hoc Senatu vestro, privilegia nostra confirmentur. Quantum Reip. interest, ut doctrinæ ratio haberetur, omnes fere intelligunt: quantum verò puræ Religionis interest, tu unus plus universis alijs animadvertis. Scis enim tu, quod annis abhinc quingentis, aut plus eo, cognitio literarum, Regum vitio, a quibus ali debuerat, e conspectu hominum sese abducere, et in tenebras relabi cœpit. In quibus temporibus sic caligine obductis, sic ignorantia involutis, Aper ille singularis de sylva supra modum depopulatus est vineam Jesu Christi: non proculcans solum Reges terræ, et imperium sibi collocans mundi; sed ita invasit erupitque in sanctam sedem, et Templum conscientiæ, ut nulli fere nunc sint mores, nulla institutio vitæ, nullus cæremoniarum ritus, nullum Ecclesiæ Sacramentum, nullum Christi vestigium, quod non sit ejus aut fulmine prostratum, aut halitu fœdatum;

quod non sit (ut mitius, seu significantius cum Divo Paulo loquamur) prudentia humanæ ἐθελοθρησκείας fœdissimè corruptum, et constupratum. Hæc nox disciplinarum, et ignoratio vocem Domini nobis abstulit, et humanæ doctrinæ imperium in illam libidinem evexit; ut pro vero cultu Dei, recto divinissimarum rerum usu, integra et pura vitæ consuetudine, Hypocrisis, Idololatria, et Adulterium cervicibus hominum astutissimè imponeretur. Hanc inscientiæ pestem libentius commemoramus, quod nunc in magnam spem ducimur constituendæ de integro dignitatis literarum, in ijs præsertim temporibus, cum omnia ad veram religionem illustrandam, a qua præclara doctrina abesse certè non potest, mirificè comparata sunt. Et cum prudentia tua, ad verbum Dei restituendum, divinitus sit et nunc excitata, et diu reservata; non dubitamus, quin omnem operam et authoritatem tuam, ad salutem etiam literarum continendam collaturus sis: Commotus aliquid certè vel hac ratione, quod nulla hoc tempore literis vel insperata clades, vel expectata commoditas accidere potest, cujus tu non aut author ad magnam commendationem; aut particeps ad aliquam reprehensionem, voce ac sermone omnium jactatus eris. D. Jesus, &c.

NUM. XXXIX.

Richard Smith D. D. his Recantation of his Books.

IN my book of Traditions I sayd and affirmed, that Christ and his Apostles taught and left to the Church many things, without writing, which we must both beleve stedfastly, and also fulfil obediently under pain of Damnation ever to endure. Among the which I rehersed by name a great number to be obeyed, kept and followed: As the observation of Lent from flesh or wyne: the keeping of the Sacrament in the pix: the receiving it at the Priests hands: the hallowing of the Water in the Font: the thrice dipping of the child in the water at the chrining: The putting on of the Chrysome: the consecration of the oyl: the anoynting of the christened child: the hallowing of the Altars: the

Becons Reports.

praying toward the East: the censing of the Altar: the washing of the hands: the saying of Confiteor: the lifting up of the Sacrament at Mass: the making of holy water: that the twelve Apostles, every man a piece for his portion, made the Crede; and many mo beside these. And after like sort I spake of Canons, Decrees, and Ordinaunces of Bishops and General Councels. I do now confes the said doctrine, as concerning the observing of the said Traditions, to be false and tyrannical, and unjust, unlawful and untrue, burden of mens consciences, not fit to be taught, preached or defended.

There be many things ascribed to the Apostles, and called Traditions, deduced from the time of the Apostles, and read in the name of old Authors, and set forth under the pretensed title of their name, which be both feigned, forged and nothing true, ful of superstition and untrueth, fayned by them, which would magnify their power and authority; as is the Epistles of Clemens, Anacletus, Evaristus, and Fabianus and other, which are set forth by the Bp. of Rome, and his complices, which be forged, fayned and of no authority, nor to be beleved, but counterfeited by them; who by the colour of antiquity would magnify that usurped power of the Bp. of Rome.

And now concerning another book, which I made of the Sacrifice of the Mass. Wher the most chief and principal article of our faith, and most directly pertaining to the redemption of our sins, and to our Salvation, is; That our Savior Christ Jesu, by his most precious death, and effusion of his most precious blood upon the cros, did redeme mankind, taking away our sins, pacifying the indignation of his Father, and cancelling the obligation, that was against us. In which Sacrifice-making unto his Father, our said Savior Jesus Christ, as S. Paul saith plainly to the Hebrews, was not a Priest after the order of Aaron, forasmuch as he was of another tribe: and also, that Priesthood was imperfect and unprofitable, bringing nothing to perfection. But our Savior Christ made his Sacrifice upon the Cross perfectly, absolutely, and with the most highest perfection that could be, so much, that after that one oblation and sacrifice for

sin, made by him but once only, neither he nor any other creature should at any time after, make any mo oblations 85 for the same. And for that S. Paul saith, he was called an eternal Priest after the order of Melchizedec, and not of Aaron.

This faith ought every man and woman undoubtedly to beleve, and openly to profess upon pain of everlasting damnation; and also to dy in this profession, if case shal so require. The which most wholsome and most necessary doctrin of our Faith, I not diligently considering, as many times to right great Clerks and learned men in much writing in like matters it hath chaunced to say too far, the infirmity and weakness of men being such, that seldome in many words error hath escaped: So in my Book of the Sacrifice of the Mass, I did incircumspectly and rashly write and set forth to the people, that Christ was not a Priest after the order of Melchizedec, when he offered himself upon the cross to his Father for our sins, but was a Priest after the order of Aaron. And that when Christ did offer his own body to his father after the order of Melchizedec, to appease his wrath, it may not be understand of the Sacrifice of the Cros, but of the Sacrifice, that Christ made at his Maundy in form of bread and wine. To the which indede S. Pauls doctrin is contrary, both in other places, and in the Epistle Ad Hebræos, very manifestly. Against whom, (who without doubt had the very Spirit of God) neither it becometh, nor I wil not willingly teach or defend any thing. Wherfore ye shal impute that, Good Audience, to the frailty of mans nature, and to my negligent marking, having at that time rather a respect to a fantasy, that I then had in my mind, than to the true and infallible doctrin of scripture.

And moreover, in the same my book I said not only, that the Sacrifice of the Mass is the self same substaunce of Christ, but also the self same oblation or offering of our Savior Christs very flesh and bloud, which himself once offered to his Father on the Cross to appease his wrath. And that the Priests do continually and daily in the Mass offer not only the self same body of Christ, but also to the same effect, that Christ did offer himself to his Father at his

Maundy. Of the which words and doctrin, if they be not very warily and circumspectly read, and more favorably taken, then the words as they ly, may wel bear; it might be gathered, that Priests herein be equal with Christ. Priests of the order of Melchizedec, appeasing the wrath and indignation of the Father of heaven, crucifying, or offering Christ to the same effect, that Christ in his own person did upon the cross, is a blasphemy intolerable to be heard of Christen ears. For Christ, as S. Paul saith, was but once offered, once gave up himself for the Redemption of our sins on Good-Friday upon the Cross; nor never before, nor after was offered for us, but in a Sacrament, and as a commemoration of the same. And so of the Maundy or Supper of the Lord, Christ himself saith; *Hæc quotiescunque feceritis, in meam commemorationem facietis.* Once he dyed for our sins, and once again he rose for our justification. He dyeth no more. And his Sacrifice was so good, so ful, so pleasaunt, so precious to God, that ther neded no more oblations to appease God, not only for the sins past, but also for al the sins to the day of doom. There nede no more Sacrifices, no more Offerers, but as having a respect and a remembrance of that most holy, most perfect, and most entier Lamb, then and for ever offered up for us.

86 But these things aforesaid, I cannot deny, but they were spoken of me, and written. And as I do not now like them; so at the example of S. Austin and other good Doctors, I am not ashamed to retract them, and cal them again and condemn them. For when I followed mine own invention, not directed by Scripture, I began, as the nature of man is, to wander, and at the last went clean contrary to Gods Word. wherfore I heartily exhort every man, as touching matters of Faith, to found the same upon Gods certain, true and infallible word: lest by doing the contrary, they fal into Superstition, Idolatry, and other manifold errors, as my self, and many other have done.

Wherfore these my two books, the one of the Sacrifice of the Mas, and the other of the Traditions unwritten, in those poynts before rehersed, and al other, wherin they be not ful consonant to Scripture, I forsake and renounce as

false, erroneous, and against the true word of God; requiring thee, good Christian Reader, whosoever shal read them, to give no further credence to them, then I would my self. That is, not to take, as undoubted truth, all that is therin written, but as written of a man, that some time falleth: to be so far true, as they be consonant to Scripture: wher they be not against Scripture, to be humane persuasion, which may either be so, or not so, as the greater reason shal lead: where they be not consonant to Scripture, to be erroneous and false. And that I much lament and am sorry, that I wrote them in those poynts. And I desire every man, that hath any of the said books to beware of them, and to give no credence to them in al such things in them written, as be not consonant to the Scripture, as they wil avoyd occasion of error, and tender the truth of Gods word and his glory. To whom be laud, praise and honor. Amen.

NUM. XL.

Archbishop Cranmers Answers to the fifteen Articles of the Rebells Devon. Anno 1549.

WHEN I first read your Requests, O ignorant men of Devonshire and Cornwal, straitwayes came to my mind a request, which James and John made unto Christ: to whom Christ answered, *You ask you wot not what.* Even so thought I of you assoon as ever I heard your Articles, that you were deceived by some crafty Papist, which devised those Articles for you, to make you ask you wist not what. MSS. C.C.C.C. Miscellan. D.

As for the Devisors of your Articles, if they understand them, I may not cal them ignorant persons, but, as they be indeed, most rank Papists, and wilful Traitors and Adversaries, both to God and our Soveraign Lord the King, and to the whole realm. But I cannot be persuaded so to think of you, that in your hearts willingly you be Papists and Traitors: but that those that be such have craftily se-

duced you, being simple and unlearned people, to ask you wot not what.

Wherfore, my duty unto God, and the pity that I have of your ignorance, move me now at this time to open
87 plainly and particularly your own Articles unto you, that you may understand them, and no longer be deceived.

In your first Article you require, that al the General Councels and holy Decrees of our forefathers, may be observed and kept, and whosoever shal againsay them to be holden as Hereticks.

This you al ask, but what you ask I dare say very few, or none of you understand. For how many of you, I pray you, do know certainly which be called the General Councels, and holy Decrees of the Fathers, and what is in them contained. The holy Decrees as they cal them, be nothing else but the Laws and Ordinances of the Bp. of Rome. Wherof the most part be made for his own advancement, glory and lucre; and to make him and his Clergy Governors of the whole world; and to be exempted from al Princes Lawes, and to do what they list. And would you ask, if you knew what you asked, that we should put away the Lawes of our own realm, and be governed by the Bp. of Romes Lawes? If you mean this, then be you Traitors to the King, and enemies to your own realm. And if you mean it not, consider what persons they be, and how they have deceived you, that make you ask you wot not what.

And as for the General Councels, you say you wil have them al kept: but you be not so destitute of al reason, that you would have spoken such words, if you had known what you had said. For a great number of the Councels repugn one against another. How should they then be al kept, when one is contrary to another, and the keeping of one is the breaking of another. And among your own Articles you say, you will have divers things observed, which be not only contrary to the General Councels, but also contrary to the Law of this realm, and also to Gods Laws, as it shal be plainly declared, when we come to the Articles.

And al reason is contrary that you should have asked such things, if you had known what you had asked. I have

this opinion of the greater number of you, that you would fain walk in the right way, if you could find it. And forasmuch as I perceive, that wicked and false guides, under pretence to bring you to the high way, have brought you clean out of it, my good wil shal be, seeing you so far wandring out of the way, and so blindfolded with il persuasions, that you cannot see where you go, to open your eyes that you may see, and to set you again into the right way. And when your eyes be so opened, that you may se, and the right way shewed unto you, wherin you should walk; then if you wil stil wink, and not see, and run headlong in error, and not come to the right way, you may no longer be called simple and ignorant people, but perverse, froward and wicked Papists and Traitors, Enemies to God and your own realm.

But now I wil come to your Articles, particularly opening every one of them by himself, that you may se the bowels therof, and what is contained in the same. That when you shal understand the whole, you may judge whether you knew before what you asked, or you were deceived by subtil and wily Papistical Traitors.

Your first Article is this. 88

WEE wil have al the General Councels, and holy Decrees of our forefathers observed, kept and performed: and whosoever shal againsay them, we hold them as Hereticks. I.

First, to begin with the manner of your phrase. Is this the fashion of Subjects to speak unto their Prince; *We wil have?* Was this maner of speech at any time used of the Subjects to their Prince, since the beginning of the world? Have not al true Subjects ever used to their Soveraign Lord this form of speaking, Most humbly beseecheth your faithful and obedient Subjects. Altho the Papists have abused your ignorance in propounding such Articles, which you understand not, yet you should not have suffered your selves so much to be led by the nose, and bridled by them, that you should clearly forget your duty of Allegiance unto your Soveraign Lord, saying unto him, This we wil have; and

that saying with armour upon your backs and swords in your hands. Would any of you, that be Householders, be content, that your servants should come upon you with harness unto their backs, and swords in their hands, and say unto you, This we wil have? If then you would abhor and detest this in your servants towards your selves, how can you allow your fact? With what conscience can you, being but subjects, do to your King that thing, which you would condemne in your servants towards your selves? But answer me this, Be you Subjects or no? If you be Subjects, then I admonish you, as S. Paul taught Titus, saying, *Warn them to be subject to Princes, and Rulers, obeying them at a word.* But tel me again, Pertaineth this to subjection and obedience to say, This we wil have? S. Peter saith, *Be subject unto Kings, as unto chief heads, and to other Rulers sent by them. For so is the Wil of God.* Gods wil is, that you should be ruled by your Princes. But whether is this to be ruled by your King, or to rule your King, to say, Thus we wil have the Realm governed? Your Servants be by the Scripture commanded, as they fear God, to be obedient to their Masters, whether their Masters be good or evil. And can you think it meet and lawful for you to disobey your undoubted King; being a Prince most innocent, most godly, and most careful for your sorrow and wealth? If any thing can declare disobedience, what can declare it more then Subjects to come with force of armes to their natural King and Prince, and say, This we wil have?

But now leaving your rude and unhansome maner of speech to your most Soveraign Lord, I wil come to the point, and joyn with you in the effect of your first Article. You say, you wil have al the holy Decrees observed and kept. But do you know what they bee? The holy Decrees, as I told you before, be called the Bp. of Romes ordinances and lawes. Which how *holy* and godly soever they be called, they be indeed so wicked, so ungodly, so ful of tyranny and so partial, that since the beginning of the world, were never devised or invented the like. I shall reherse a certain of them, that your selves may see, how holy they be, and may say your minds, whether you would have them kept or no. And at the hearing of them, if you shal

not think them meet to be kept here in this realm, then 89
you may see how they deceived you, that moved you to ask this Article. And if you like them and would have them kept, after you know what they be, then I say assuredly, that you be not only wicked Papists, but also Heretics, and most hainous Traitors to the King and this his realm. And yet how an absolute Papist varieth from an Heretick or Traitor, I know not: but that a Papist is also both a Heretic and a Traitor withal.

One Decree saith, *That whosoever doth not acknowledg himself to be under the obedience of the Bp. of Rome is an Heretic.* Now answer me to this Question, Whether be you under the obedience of the Bp. of Rome, or not? If you say, that you be under his obedience, then be you Traytors by the laws of this realm. And if you deny it, then be you Heretics by this Decree. And shift is there none to save you from treason, but to renounce this Decree, that commandeth you to be under the Bp. of Rome: and so to confes contrary to your own first Article, That al Decrees are not to be kept.

Yet a great many other Decrees be as evil, and worse than this. One saith, *That al Princes lawes, which be against a Decree of the Bp. of Rome, be void, and of no strength.* Another Decree saith, *That al the Decrees of the Bp. of Rome ought for ever to be kept of al men, as Gods word.* Another Decree there is, *That whosoever receiveth not the law of the Bp. of Rome, availeth neither him the Catholick faith, nor the four Evangelists. For his sin shal never be forgiven.* Yet is there a worse, and more detestable decree, *That al Kings and Princes that suffer the Bp. of Romes Decrees to be broken in any point, are to be taken as Infidels.* Another is there also, *That the Bp. of Rome is bound to no maner of Decrees, but he may constrain al other persons, both Spiritual and Temporal, to receive al his Decrees, and Canons.* Another is yet more devilish, then any before rehersed, *That altho the Bp. of Rome neither regard his own Salvation, nor no mans else, but put down with himself headlong innumerable people by heaps unto hell, yet may no mortal man presume to reprove him therefore.* But what should I

tarry, and make you weary in rehersing a number? For a thousand other like Canons and Decrees there be, to the Advancement of the Bp. of Rome his usurped power and authority.

I cannot think of you, that you be so far from al godliness, from al wit and Discretion, that you would have these Decrees observed within this Realm, which be so blasphemous to God, so injurious to al Princes and Realms, and so far from al equity and reason. But here you may easily perceive, what wily foxes you met withal, which persuaded you to arme your selves, to make sedition in your own Country, to stand against your Princes, and the laws of your Realm, for such Articles as you understand not, and to ask you wist not what. For I dare say for you, that the subtil Papists, when they moved you to stand in this Article, that al the holy Decrees should be observed, they shewed you nothing of these Decrees, that they would have taken for *holy* Decrees. For if they had, they knew right wel, that you would never have consented unto this Article; but would have taken them for Traitors, that first moved you thereto.

90 For now shal I shew you, what miserable case you should bring your selves unto, if the Kings Majesty should assent unto this first Article, that al the Decrees should be kept and observed. For among other partial Decrees made in favor of the Clergy, this is one, *That none of the Clergy shal be called, or sued before any Temporal Judge, for any maner of cause, either for debt, suit of lands, fellony, murther, or for any other cause or crime: Nor shal have any other Judge, but his Bp. only.* Another is, *That a Spiritual man may sue a Temporal man before a Temporal or Spiritual Judge at his plesure: but a Temporal man cannot sue a Spiritual, but only before his Ordinary.* I cannot deny, but these been good and beneficial laws for the liberty of the Clergy. But for your own part, I suppose you do not think it any indifferent Law, that a Priest shal sue you where he list with the licence of his Ordinary; and you shal sue him for no maner of cause, but only before his own Ordinary. Or if a Priest had slain one of your sons or brether, that you should have no remedy against him, but only before the Bp.

What meanthose Papistical priests, that stirred you to ask, and wil, such decrees and lawes to be observed in this realm, but covertly and craftily to bring you under their subjection: And that you your selves ignorantly asking you wist not what, should put your own heads under their girdles?

For surely if you had known these Decrees, when you consented to this Article, you would have torn the Article in pieces, and they that moved you therto also. For these Decrees be not only partial, and against al equity and reason, made only for the favor of the Clergy, and the suppression of the Laity; but also they be, and ever have be, clearly contrary to the Lawes and customes of this Realm. And yet by this Article you wil have the old antient Laws and customes of this realm (which have ever been used in al Kings times hitherto) to be void and to cease, and these Decrees to come in their place, and be observed of al men, and againsaid of no man. For whosoever speaketh against them, you wil hold them for Heretics. And in so saying, look what sentence you give of your selves, altho your Article say it, yet I am sure you be not so much enemies to your own Realm, that you would have the old antient Laws and Customs of this Realm (for the defence whereof al the Noble Kings of this Realm have so valiantly and so justly stand against the Bishops of Rome) now to be taken away and give place unto Romish Decrees. And then by your own Article you hold and condemn yourselves to be Heretics.

How be you bewitched by these false Papists? W do you suffer them thus to abuse you by their subtilty, to make you condemn yourselves of Heresy? Why do you not send them unto the Kings Majesty, like errant Traitors, as indeed they be, Saying unto him, "Most mighty Prince, "and most drad Soveraign Lord, we present here unto you "most heinous Traitors against your Majesty and realm, "and greatest Dissemblers and falsest Deceivers of us, your "Simple and ignorant people, and yet in our own hearts "your true and faithful Subjects. We have erred, We "have grievously offended your Majesty: but by ignorance, "being so seduced, and provoked by the crafty persuasions

" of these most hainous Traitors, that we wist not what we
" did. But pardon us, Soveraign Lord, have pity upon our
61 " Simplicity and ignorance: and these abominable Traitors
" punish, according to their deservings. Have mercy, most
" merciful Prince, of us, your poor flock, which were igno-
" rantly led out of the way, and strike with the Swords
" those malicious guides, that purposely would have led us
" to our utter destruction.

If you did thus, then would you do the parts of true faithful and loyal Subjects, and should declare to the world, that al that you have hitherto done was done by error and ignorance. And I would nothing doubt of the Kings Majestie his Clemency and Mercy towards you.

But yet, to the intent that you may further know how unreasonable your first Article is, I wil yet reherse another sort of the holy Lawes and Decrees. One is, *That no Lay man may have a Benefice to farm.* Another is, *That none of the Clergy may give any thing to the relief of the commonweal, and necessity of their own realm, without the consent of the Bp. of Rome.* Another is, *That no Lay man may meddle with election, or any other thing, that pertaineth unto any of the Clergy.* Another is, *That none of the Clergy ought to give any oath of fidelity to their Princes, except they have temporal lands of them.* Another is, *That Princes ought to obey the Bps, and the Decrees of the Church, and to submit their Heads unto their Bps, and not to be judges over the Bps.* Another is, *Whosoever offendeth the Liberties of the Church, or doth break any Interdiction that cometh from Rome, or conspireth against the Person or Estate of the Bp. or See of Rome, or by any maner offendeth, disobeyeth, or rebelleth against the same Bp. or See, or that killeth a Priest, or offendeth personally against a Bp. or other Prelate, or invadeth, spoileth, withholdeth, or wasteth Lands belonging to the Church of Rome, or to any other Church, immediately subject unto Rome, or whosoever invadeth any Pilgrims, that go to Rome, or any Suitors to the Court of Rome, or that let the devolution of causes unto that Court, or that put any new charges or impositions, real or personal, upon a Church, or ecclesiastical person;* and generally, *All others that offend in the cases contained in the Bul,* which is usually published by the Bps,

of Rome upon Maunday thursday; Al these can be assoiled by no Priest, Bp, Archbp, nor by none other, but only by the Bp. of Rome, or by his express Licence. These with an infinite number of like sort, be the *godly* and *holy* Decrees, which you long so sore for, and so much desire.

Now would I know, whether you think, that these decrees were made for the common wealth of al realmes, or only for the private weal of the Bp. of Rome, and of his Bps. and Clergy? And whether you like and long for these laws; or now, at the hearing of them, your longing is done? If you like them, Wel, for my part, I would you had them practised among you for a while, so that the rest of the Realm were not troubled, neither with you, nor with your Decrees, unless you repented your selves of your foolish demands. I think within a year you would kneel on your knees to the Kings Majestie, desiring him to take from your necks the yokes and halters, which you had made for your selves.

But to conclude the sum of the first Article in few words. It is nothing else but a clear subversion of the whole State and Lawes of this realm; and to make this Realm to be whole governed by Romish Lawes, and to crown the 92
Idol and Antichrist of Rome, king of this realm, and to make our most undoubted and natural King his vile Subject and slave. Oh! what was in your minds to ask such a thing, and so presumptuously to say, that you *wil* have it? I trust there be not in you so much malice and devilishness, as the Article containeth: but that you were caftily subornate by subtil Papists to ask and demand you wist not what.

If you had asked, that the Word of God might be duly observed and kept every where within this Realm: And whosoever would gainsay Gods word, to be holden as a Heretic: If you had declared your selves to be godly men; al that be godly would have commended and furthered your requests. But forasmuch as you ask Romish Canons and Decrees to be observed and kept here in England, and whosoever shal againsay them, to be holden as hereticks, there is neither godly, nor truly English man, that will

allow you, or consent to your Articles. But clean contrary to your Articles, a great number of godly persons within this realm, for the very love that they have to God, that his Name may be glorified above al things, be daily humble Suitors to the Kings Majesty, that he following the steps of his Father, wil study, and travail to weed out of this his Realm, al Popish Decrees, Lawes and Canons, and whatsoever else is contrary to Gods word: and that the speakers against Gods word may be taken, as they be indeed, for Heretics. And is any of you so far from reason, that he thinketh the Kings Majesty ought to hearken to you, that by force and stubbornness say, you wil have Romish Laws and Decrees kept in this realm, and to turn his ears from them, that with al humility be suitors for Gods word?

But now wil I come to your other Articles, wherein I wil be brief, forasmuch as in the first I have been long and tedious.

Your second Article is this,

II. *WEE wil have the Law of our Soveraign Lord K. Henry VIII. concerning the six Articles, to be used again, as in his time they were.*

Letting pas your rude stile, nothing becoming Subjects, to say, *You wil have*, First, I examine you of the cause of your wilful wil, wherefore you will have these six Articles, which never were laws in no region, but this: nor in this realm also, until the 31st. year of King Henry VIII. And in some things so enforced by the evil Counsil of certain Papists against the truth, and common judgment, both of Divines and Lawyers, that if the Kings Majesty himself had not come personally into the Parlament house, those lawes had never passed. And yet within a year or little more, the same most noble Prince was faine to temper his said lawes, and moderate them in divers points. So that the statute of six Articles continued in his force little above the space of one year. Is this then so great a matter to make
93 these uproars, and to arise against the whole realm? Wil

you take away the present laws of this Realm, which be and ever have been, the laws of al other Countreis also, and set up new Lawes, which never were, but in this Realm only, and were here in force not fully thirteen months? And how chanceth it, that you be so earnest in this Article, which is directly contrary to your first Article, but you know not what neither of the Articles meaneth; but be persuaded by Papists to ask you wot not what? But now here is the repugnance of the two Articles: By your First you wil have al General Councels and Decrees observed and kept; and by your Second Article you wil have the six Articles used again. Then let us compare the general Councels and Decrees with the Six Articles; and you shal see them aggree as wel together, as black and white.

First, it is contained in the Canons of the Apostles, that a priest under no pretence of holines may put away his wife; and, if he do, he shal be excommunicate. And the six Articles say, that if any Priest put not away his wife, he shal be taken for a Felon. If he keep her not stil, he must be excommunicate by the Canon of the Apostles. And if he keep her stil, he must suffer death by the six Articles. You be cunning men, if you can set these together. Also, the Councel of Nice, which was the chief of al the General Councels, and was celebrated more then twelve hundred years past, decreed clean contrary to the six Articles. For where the six Articles command al Priests to be separate from their wives, Nicen Councel determined clean contrary, that they should not be separated, confessing such copulation to be *holy* and *godly*. And the Councel of Gangrense, which was about the same time, so much allowed the marriage of priests, that they accursed them that would abstain from the Ministration of priests, because they were married. These Councels vary so far from the six Articles, that either you must put the General Councels out of your Book, or else the six Articles.

Likewise, concerning Private Masses, the law of six Articles far differeth from the Canon of the Apostles, and from the Councels, Nicen and Antioch, as shal be declared in the next Article.

Other things there be divers also in the six Articles, which

cannot stand with sundry old Canons, Decrees and Councels. So that if you wil stand to the Canons, Decrees and Councels, you must of force be constrained utterly to put out of your book your second Article, which requireth the usage of the Six Articles. But now for shortnes of time I wil come to your third Article: Which is this,

The third Article.

III. *WE wil have the Mas sin Latine, as was before, and celebrated by the Priest, without any man or woman communicating with him.*

Forasmuch as there is nothing with you, but *Wil*, let your wil be conferred with reason and Gods word; and then you shal se how far your Wil differeth from them both: First as touching the Latine Masses, Whatsoever the
94 Priest saith in the old Masses, whether he pray and ask any thing of God, or give thanks to God, or make the true Profession of the Faith, or whatsoever he doth besides, al he doth in your persons and in your names; and you answer unto that which he saith, sometimes *Amen*, sometimes *Et cum spiritu tuo;* and sometimes other things, as the matter serveth. For al the whole that is done should be the act of the people, and pertain to the people, as wel as to the priest. And standeth it with reason, that the Priest should speak for you, and in your name, and you answer him again in your own persons; and yet you understand never a word, neither what he saith, nor what you say your selves? The Priest prayeth to God for you, and you answer *Amen* you wot not whereto. Is there any reason herein? Wil you not understand what the Priest prayeth for you? What thanks he giveth for you, What he asketh for you? Wil you neither understand what he saith, nor let your hearts understand what your own tongues answer? Then must you needs confes your selves to be such people as Christ spake of, When he said, *These people honor me with their lips, but their hearts be far from me.* Had you rather be like Pyes or Parrots, that be taught to speak, and yet understand not

one word what they say, then be true christen men, that pray unto God in heart and in faith? The Priest is your Proctor and Atturney, to plead your cause, and to speak for you al; and had you rather not know, then know what he saith for you? I have heard Sutors murmur at the bar, because their Atturneyes have pleaded their cases in the French tongue, which they understood not. Why then be you offended, that the Priests, which plead your cause before God, should speak such language, as you may understand? If you were before the Kings Highnes, and should chuse one to speak for you al, I am sure you would not chuse one, that should speak Greek or Hebrew, French or Italian; no, nor one, that should speak Latine neither. But you would be glad to provide such one, as should speak your own language, and speak so loud, that you might both hear him, and understand him: that you might allow or disallow that that he said in your Names. Why do you then refuse to do the like unto God?

When the Priest desireth any thing of God for you, or giveth thanks for you, how can you in your heart confirm his Sayings, when you know not one word what he saith? For the heart is not moved with words, that be not understand.

But if reason wil not persuade you, I wil prove what Gods word will do unto you. S. Paul, in the first Epistle to the Corinthians, saith, that whosoever shal speak to the people in the Church to their edification, must speak such language as the people may understand: or else he willeth him to hold his peace, and speak softly to himself and to God. For he which speaketh in a strange language, which the people understand not, doth not edify them, as S. Paul saith. And he giveth an example of the trumpet in the field, which when it giveth such a sound, that the Soldier understandeth, it availeth much. For every Soldier therby knoweth what to do. But if such a blast be blowen, as no man understandeth, then the blast is utterly in vain. For no man knoweth therby, whether the horsemen shal make them ready, or leap upon horseback, or go to their standard. Or whether the footmen shall make them ready, or set themselves in array, or set upon the enemy, or retyre to the 95

standard. Even so should the Priests be Gods trump in his Church. So that if he blow such a certain blast, that the people may understand, they be much edified therby. But if he give such a sound, as is to the people unknown, it is clearly in vain, saith S. Paul. For he speakes to the air, but no man is the better or edified therby; Nor knoweth what he should do by that he heareth. Furthermore in the same place S. Paul saith, That if a man giveth thanks to God in a language to the people unknown, how can they say *Amen* to that they understand not? He doth wel in giving thanks to God; but that nothing availeth or edifieth the people, that know not what he saith. And S. Paul in one brief sentence concludeth his whole Disputation of that matter: Saying, *I had rather have five words spoken in the Church to the instruction and edifying of the people, then ten thousand in a language unknown, that edifieth not.* And for this purpose alledgeth the Prophet Esay. Who saith, that *God wil speak to his people in other tongues, and in other languages.* Meaning therby that he would speak to every country in their own language. So have the Greeks the Mass in the Greek tongue, the Syrians in the Syry tongue, the Armenians in their tongue, and the Indians in their own tongue. And be you so much addict to the Romish tongue, which is the Latine tongue, that you wil have your Mas in none other language, but the Romish language? Christ himself used among the Jews the Jews language: and willed his Apostles to do the like in every country, whersoever they came. And be you such enemies to your own country, that you wil not suffer us to laud God, to thank him, and to use his Sacraments in our own tongue: but wil inforce us contrary, as wel to al reason, as to the word of God?

So many as be godly, or have reason, wil be satisfied with this. But the mere Papists wil be satisfied with nothing. Wherfore I wil no longer tary to satisfy them, that never wil be satisfied, but wil procede to the second part of this Article, wherin you say, that you wil have neither men nor women communicate with the Priest. Alas! good simple souls, how be you blinded with the Papists? How contrary be your Articles one to another? You say

in your first Article, that you wil have al General Councels and Decrees observed, and now you go from them your selves. You say, you wil have no body to communicate with the Priest. Hear then what divers Canons, Decrees and general Councels say clean against you. There is one Decree which saith thus, *When the Consecration is done, let al the people receive the Communion, except they wil be put out of the Church.* And in the Canons of the Apostles, in the eighth Chapter, is contained, *That whensoever there is any Mas, or Communion, if any Bp, Priest, Deacon, or any other of the Clergy, being there present, do not communicate, (except he can shew some reasonable cause to the contrary) he shal be put out of the Communion, as one that giveth occasion to the people to think evil of the Ministers.* And in the ninth Chapter of the same Canons of the Apostles, and in the General Council held at Antioch, is thus written, *That al christen people, that come into the Church, and hear the holy Scriptures read, and after wil not tarry to pray, and to receive the holy Communion, with the rest of the people: but for some misordering of themselves, wil abstain therfrom, let them be put out of the Church, until by humble knowledging of their fault, and by the fruits of Penance, and* 96 *prayers, they obtain pardon and forgivenes.* And the Councel Nicene also sheweth the order, how men should sit in receiving the Communion, and who should receive first. Al these Decrees and general Councels utterly condemn your third Article, wherein you wil, That the Priest shal receive the Communion alone without any man or woman communicating with him. And the whole Church of Christ also, both Greeks and Latines, many hundred years after Christ, and the Apostles, do al condemn this your Article: Which ever received the Communion in flocks and numbers together, and not the Priest alone.

And besides this, the very words of the Mas, as it is called, shew plainly, that it is ordained not only for the Priest, but for others also to communicate with the Priest. For in the very Canon, which they so much extol, and which is so holy, that no man may know what it is (and therfore is read so softly, that no man can hear it) in that same Canon, I say, is a prayer concerning this; that *not only the*

Priest, but also as many beside, as communicate with him, may be fulfilled with grace and heavenly benediction. How aggreeth this prayer with your Article, wherein you say, that neither man nor woman shal communicate with the priest? In another place also of the said Canon, the priest prayeth for himself, and *for al that receive the communion with him, that it may be a preparation for them unto everlasting life.* Which prayer were but a very fond prayer, and a very mocking with God, if no body should communicate with the priest. And the Communion concludes with two prayers in the name of the priest, and them that communicate with him, wherin they pray thus: "O "Lord, that thing which we have taken in our mouth, let "us take it also with pure minds, that this Communion "may purge us from our sins, and make us partakers of "heavenly remedy. And besides al this, there be an infinite sort of *postcommons* in the Mas-books. Which al do evidently shew, that in the Masses, the people did communicate with the priest.

And altho I would exhort every good christen man often to receive the holy Communion: yet I do not recite al these things to the intent, that I would in this corrupt world, (when men live so ungodly as they do) that the old Canons should be restored again, which command every man present to receive the Communion with the priest. Which Canons, if they were now used, I fear that many would receive it unworthily. But I speak them to condemn your Articles, which would have no body, neither man nor woman, to be communicated with the priest. Which your Article condemneth the old Decrees, Canons and General Councels, condemneth al the old primitive church, al the old, antient, holy Doctors, and Martyrs, and al the formes and maner of Masses, that ever were made, both new and old. Therfore eat again this Article, if you wil not be condemned of the whole world, and of your selves also by your first Article: Wherin you wil al Decrees, and general Councels to be observed. But forasmuch as I have been so tedious in this Article, I wil endeavour my self to be shorter in the next.

Your fourth Article is this, 97

WE wil have the Sacrament hang over the high Altar, and there to be worshipped, as it was wont to be; and they which wil not therto consent, we wil have them dy like Heretics against the holy Catholic faith. IV.

What say you, O ignorant people in things pertaining to God? Is this the holy Catholic faith, that the Sacrament should be hanged over the Altar and worshipped? And be they Heretics, that wil not consent therto? I pray you, who made this Faith? Any other, but the Bishops of Rome? And that after more then a thousand years after the Faith of Christ was ful and perfect. Innocent III. about 1215 years after Christ, did ordain, that the Sacrament and Chrism should be kept under lock and key. But yet no motion he made of hanging the Sacrament over the high Altar, nor of the worshiping of it. After him came Honorius III. and he added further, commanding that the Sacrament should be devoutly kept in a clean place, and sealed, and that the priest should often teach the people reverendly to bow down to the host, when it is lifted up in the Mass time, and when the priests should cary it to the sick folkes. And altho this Honorius added the worshipping of the Sacrament, yet he made no mention of the hanging therof over the high Altar, as your Article proporteth. Nor how long after, or by what means, that came first up into this realm, I think no man can tel. And in Italy it is not yet used until this day. And in the beginning of the Church it was not only not used to be hanged up, but also it was utterly forbid to be kept.

And wil you have al them that wil not consent to your Article, to dy like heretics, that hold against the Catholic faith? Were the Apostles and Evangelists heretics? Were the Martyrs and Confessors heretics? Were al the old Doctors of the Church heretics? Were al christen people heretics, until within three or four hundred years last past, that the Bishops of Rome taught them what they should do and believe? All they before rehearsed neither hanged the Sacrament over the Altar, nor worshiped it, nor not one of

them al spake any one word, either of the hanging up, or worshiping of the Sacrament. Mary, they speak very much of the worshiping of Christ himself, setting in heaven at the right hand of his Father. And no man doth duely receive the Sacrament, except he so, after that maner, do worship Christ, whom he spiritually receiveth, spiritually feedeth and nourisheth upon, and by whom spiritually he liveth, and continueth that life that is towards God. And this the Sacrament teacheth us.

Now to knit up this Article shortly. Here is the issue of this matter: that you must either condemn of heresy the Apostles, Martyrs, Confessors, Doctors, and al the holy Church of Christ, until the time of Innocentius and Honorius, because they hanged not the Sacrament over the Altar to be worshiped; or else you must be condemned your selves by your own Article, to dy like heretics against the holy Catholic faith. Now to your fifth Article.

98 Your fifth Article is this,

V. *WE wil have the Sacrament of the Altar but at Easter delivered to the Lay-people; and then but in one kind.*

Methinks you be like a man, that were brought up in a dark dungeon, that never saw light, nor knew nothing that is abroad in the world. And if a friend of his pitying his ignorance and state, would bring him out of his dungeon, that he might se the light and come to knowledg, he being from his youth used to darknes, could not abide the light, but would wilfully shut his eyes, and be offended both with the light, and with his friend also. A most godly Prince of famous memory K. Henry VIII. our late Soveraign Lord, pitying to se his Subjects many years so brought up in darknes, and ignorance of God, by the erroneous doctrines and superstitions of the Bp. of Rome, with the counsil of al his Nobles and learned men, studied by al means, and that to his no little danger and charges, to bring you out of your said ignorance and darknes unto the true light, and knowledg of Gods word. And our most dread Soveraign

Lord, that now is, succeding his father, as wel in this godly intent, as in his realmes and dominions, hath with no less care and diligence, studied to perform his fathers godly intent and purpose. And you like men, that wilfully shut their own eyes, refuse to receive the light, saying you wil remain in your darknes. Or rather you be like men, that be so far wandred out of the right way, that they can never come to it again without good and expert guides: and yet when the guides would tel you the truth, they would not be ordered by them, but would say unto them, Wee wil have, and follow our own wayes.

And that you may understand how far you be wandred from the right way in this one Article, wherin you wil have the Sacrament of the Altar delivered to the Lay-people but once in the year, and then but under one kind, be you assured, that there was never such law, nor such request made among Christen people, until this day. What injury do you to many godly persons, which would devoutly receive it many times, and you command the priest to deliver it them but at Easter. Al learned men and godly have exhorted christen people, (altho they have not commanded them) often to receive the Communion. And in the Apostles time, the people at Jerusalem received it every day, as it appeares by the manifest word of the Scripture. And after. they received it in some places every day: In some places four times in the week: in some three times: some twice: commonly every where at the least once in the week. In the beginning, when men were most godly and fervent in the holy Spirit, then they received the Communion daily. But when the Spirit of God began to be more cold in mens hearts, and they waxed more worldly than godly, then their desire was not so hot to receive the Communion, as it was before. And ever from time to time, as the world waxed more wicked, the more the people withdrew themselves from the holy Communion. For it was so holy a thing; and the threatnings of God be so sore against them, that come therto unworthily, that an ungodly man abhorreth it, and not without cause dare in no wise approch therunto. But to them that live godly, it 99
is the greatest comfort, that in this world can be imagined.

And the more godly a man is, the more sweetnes and spiritual plesure and desire he shal have, often to receive it. And wil you be so ungodly, to command the Priest, that he shal not deliver it to him, but at Easter: and then but only in one kind? When Christ ordained both the kinds, as wel for the Lay-men, as for the Priests: and that to be eaten and drunken at al times.

What enemies be you to al Lay-men, and to your selves also, to refuse to drink of Christs cup, which he commanded al men to drink upon, saying, *Take and divide this among you;* and, *Drink ye al of it?*

But need any more be brought for the reproving of this Article, then your own first Article, where you wil have kept al Decrees and Councels. Now in the Decrees De Consecrat. Di. 2. there is one Decree that commandeth al men to receive the Communion at the least thrice in the year, at Easter, Whitsuntide, and Christmas. Another commandeth every man to receive the same upon Shere-Thursday. The Councel Agathense saith, that al Lay-men which receive not the Communion at Christmas, Easter, Whitsuntide, shal not be taken for Catholics. And the Decree of Gelasius, that the receiving under one kind is great Sacrilege. Then by your first Article you do not only condemn your fift Article, but also you shew your selves not to be Catholics, except you receive the Communion at the least three times in the year: and that under both kinds. Which is clean repugnant to this Article. And yet I pray God, you receive it worthily once in your life; which you shal never do, except you wonderfully repent this your misbehaviour: and al your life time study to amend and redress that you have now offended. Now to your sixt Article.

Your Sixt Article is this.

VI. *WEE wil that our Curates shal minister the Sacrament of Baptism at al times, as wel in the week day, as on the holy day.*

Who letteth your Ministers to baptize your child every day, if any case of necessity so do require? But commonly

it is more convenient, that Baptism should not be ministred, but upon the holy day, when the most number of people be together. As wel for that the whole church there present may rejoice together of the receiving of new members of Christ into the same church, as also, that al men, being present, may remember, and the better know what they promised themselves by their Godfathers and Godmothers in their own baptism; and be the more earnestly stirred in their hearts to perform the same: And also, may altogether pray for them, that be baptized, that they may have grace to perform their Profession. S. Greg. Nazianz. as great a Clerk as ever was in Christs church, and Master to S. Hierom, counselled, that children should not be christened, until they came to three years of age, or thereabouts, except they were in danger of life. And it was thought sufficient to our forefathers to be done two times in the year, at Easter and Whitsuntide, as it appeareth by divers of their Councels and Decrees[a]. Which forbid Baptism to be 100
ministred at any other time than Easter and Whitsuntide, except in case of necessity. And there remained lately divers signes and tokens thereof. For every Easter and Whitsun even, until this time, the Fonts were hallowed in every church, and many Collects and other prayers were read for them that were baptized. But alas! in vain, and as it were a mocking with God. For at those times, except it were by chance, none were baptized, but al were baptized before. For as Vigils, otherwise called Watchings, remain in the Calendars upon certain Saints Evens, because in old times the people watched al those nights; and Vigilantius, because he speaketh against these Watchings, was condemned of heresy; but now these many years those Vigils remained in vain in the books, for no man did watch; Even so until this day, the order and form of christening was read and kept every year at Easter and Whitsuntide, but none was then christened. Wherin it appeareth how far we be swerved from our forefathers.

And, to conclude this Article shortly, If you wil needs

[a] *De Consecr.* di. 4. *Non ratione, Domino proprie. Siquis. De Catechumenis, Siqui, Venerabilis, Baptizand.*

have Baptism ministred no more at one time than another, then must you needs renounce your first Article; Which willeth the Councels and Decrees of the forefathers to be observed and kept. And this briefly sufficeth for the sixt Article.

Your Seventh Article is this.

VII. *WEE wil have holy bread and holy water every Sunday, Palmes and ashes at the time accustomed; Images to be set up again in every Church; and al other antient, old Ceremonies used heretofore by our Mother holy Church.*

Oh! Superstition and Idolatry, how they prevaile among you? The very true, heavenly bread of life, the food of everlasting life, offered unto you in the Sacrament of the holy Communion, you refuse to eat, but only at Easter. And the Cup of the most holy blond, wherewith you were redeemed and washed from your sins, you refuse utterly to drink of at any time. And yet in the sted of these you wil eat often of the unsavoury and poisoned bread of the Bishop of Rome, and drink of his stinking puddles, which he nameth Holy bread and Holy water. Consider, oh! ignorant people, the authors and intents of the makers of them both. The water of Baptism, and the holy bread and wine of the holy Communion, none other person did ordain, but Christ himself. The other that is called Holy bread, Holy water, Holy ashes, Holy Palmes, and al other like ceremonies, ordained the Bps. of Rome; Adversaries to Christ, and therefore rightly called Antichrist. And Christ ordained his Bread and his Wine and his Water to our great comfort, to instruct us and teach us what things we have only by him. But Antichrist on the other side hath set up his Superstitions, under the name of Holines, to none other intent, but as the Devil seeketh al means to draw us from Christ, so doth Antichrist avance his holy Superstitions,
101 to the intent that we should take him in the sted of Christ, and believe that we have by him such things, as we have only by Christ. That is to say, Spiritual food, Remission of our sins and Salvation.

First, Our Savior Christ ordained the Water of Baptism to signify unto us, that as the Water washeth our bodies outwardly, so be we spiritually within washed by Christ from al our sins. And as the Water is called Water of Regeneration, or New birth, so it declareth unto us, that through Christ we be born anew, and begin a New life towards God: and that Christ is the beginning of this New life. And as the body that is new born, altho it have life within it, yet can it not continue in the spiritual life towards God, except we be continually nourished with spiritual food. And that spiritual food is Christ also. For as he is the first beginning of our spiritual life, so is he the Continuance and ending therof. And for this cause did Christ ordain in the holy Communion, to be eaten bread, and drunken wine, that we should surely believe, that as our bodies be fed with bread and wine in these holy mysteries, so be we out of doubt, that our souls be fed spiritually with the lively food of Christs body and blood; wherby we have remission of our sins and salvation. But the Bp. of Rome invented new devises of his own making, and by them promised remission of sins and salvation, that he might be set up and honored for a Savior equal to Christ. And so to be esteemed above al creatures, and to set in the Temple of God, that is in the Church of Christ, as he were God.

And to bring this to pas he hath horribly abused holy Scriptures, altering them to his purpose in the sted of Christs most holy bloud, putting in his holy Water. As it appeareth evidently in this Sentence of S. Paul written in the ninth Chap. of the Hebrewes: *If the bloud of Oxen and Goats*, saith S. Paul, *and the ashes of a yong Cow purified the unclean, as touching the purifying of the flesh, how much more the bloud of Christ (which through the eternal Spirit offered himself without spot unto God) shal purge your consciences from dead works, for to serve the Living God. And for this cause he is the Mediator of the New covenant.* Consider wel this sentence of Paul, and you shal find two purifyings, one of the body, and another of the Soul, or Conscience. You shal find also two Mediators: One was the Priest of Moses law, and the other is Christ. The Priests of the old Law, with the bloud of Oxen and Goats, and other

their Sacrifices, purged only the bodies of them that were defiled, but the Soul, or Conscience, they could not help. But our Savior Christ by his own bloud purged both body and soul. And for that cause he, and none other, is the Mediator of the New Covenant. But the Bp. of Rome, to make himself also a Mediator with Christ, hath taken upon him to purify the soul and conscience with holy water, holy salt, and other his holy creatures of his own devising, to the intolerable injury of Christs blood, which only hath the effect. And to bring this to pass, hee hath most shamefully changed the words of the Scripture, and wrested them to his purpose: Some words putting out, and only in the sted of Christs bloud, putting in his own holy water and salt. For wheras S. Paul, *if the blood of Oxen and Goats, and the ashes of a Cow purified the unclean, as touching the purifying of the flesh:* here the Bp. of Rome
102 leaveth out these words, *As touching the purifying of the flesh.* And where S. Paul, extolling the effect of Christs bloud in comparison of the bloud of Oxen and Goats, saith, *How much more the bloud of Christ, which through the eternal spirit offered himself, being without spot, unto God, shal purge your consciences:* Here the Bp. of Rome, extolling his water and salt puts out Christs bloud, and in the place thereof puts his holy water and salt; saying, *How much more water, which is sprinkled with salt, and hallowed with godly prayers, shal sanctify and purify the people.* Oh! intolerable blasphemy against the most precious bloud of Christ! Oh! shameles audacity and boldnes, so to corrupt and pervert Gods holy word! If he by his holy water presume to purify our souls, as Christ did by his bloud, what is that else, but to make himself equal, and another Mediator with Christ? And what is it, to Tread under foot the Son of God, and to make the bloud of the N. Testament (wherby he was Sanctified) like other common things, and to dishonor the spirit of grace, if this be not? And yet not contented with this blaspheming the bloud of Christ, he preferreth his holy creatures far above the bloud of Christ, promising by them many benefits, which by the bloud of Christ be not promised. For in the same place he promiseth by his holy ceremonies to take away from us dearth

and scarcity of al worldly things, and to multiply and encrease us with the same. Also to defend us from the assaults of the Devil, and al his deceits, and to give us health both of body and soul. But al men se him so shamefully to ly in these worldly things, that no man, that wise is, wil trust him in the rest. Nor no man, that is godly, wil desire such things to remain stil, which so much have deceived simple people, and dishonored God, and been contumelious to the bloud of Christ.

But now to your Images, which, you say, you wil have set up again in every Church. What moved you to require this Article, but only ignorance? For if you had known the Laws of God, and the use of godly religion, as wel before the Incarnation of Christ, as four or five hundred years next after, and by whom Images were at first brought into Christs church, and how much Idolatry was every where committed by the means of the same, it could not have been, that ever you would have desired this Article, except you had more affection to Idolatry, then to true religion. For Almighty God, among the ten Commandments rehearsed this for the Second, as one of the chief, *Thou shalt not make to thy self any graven image, nor the likenes of any thing, that is in heaven above, or in the earth beneath, nor in the water under the earth. Thou shalt not bow to them, nor worship them.* This Commandment was diligently kept in the old Testament, so long as the people pleased God. For in their Tabernacle was not one image, less nor more, that the people might se. Although upon the Propitiatory were two Cherubins of gold by the Commandment of God. And that was in such a place, as the people never came near, nor saw. But when the people forgetting this Commandment, began to make images, and to set them up in the place of Adoration, by and by they provoked Gods indignation against them, and were grievously punished therfore.

The Church of Christ likewise in the N. Testament, for the spaceof four or five hundred years after Christ's Ascension, utterly refused to have Images in the Church, a place of Adoration. As it may plainly appear by al the old, 103
antient Authors, that lived and wrot in that time. In so

much, that above four hundred years after Christ, when some Snperstitious, and ignorant people, in some places, began to bring painted images, not into the Church, but to the Church doores, the great Clerk Epiphanius, Bp. of Cyprus, finding such a painted Image of Christ, or some other Saint, hanging at the Church door, in a Town called Anablatha, he cutt it in pieces, saying, that *it was against the authority of scripture, that in the Church of Christ should hang the Image of a man.* And the same Epiphanius wrot unto the Bp. of Jerusalem, that he should command the Priests, that in no wise they should suffer such Images to be hanged in the church of Christ, which were contrary to our religion.

But peradventure you wil mervail, and ask me the question, how it was brought to pas, that of late years al Churches were so ful of Images, and so much offering, and pilgrimages done unto them, if it were against the Commandment of God, against the usage of al Godly people in the O. Testament, and also against the custom of Christs church in the N. Testament, so long as it was pure and holy, and kept from Idolatry? Who was able to bring this to effect, contrary both to Gods expres Commandment, and the custom of al godly people from the beginning of the world, until four or five hundred years after Christ? No man surely could have wrought this thing so much contrary to God, but Antichrist himself, that is to say, the Bp. of Rome. To whom God hath given great power to work wonders, to bring into error those that wil not believe the truth. But by what means did he compas this matter? By such means as were most meet for himself, and as he hath commonly practised in al other matters: that is to say, by Sedition and Murder, by Confederacies and Persecutions, by raising the Sons against their Fathers, the childre against their mother, and the Subjects against their Rulers; by deposing of Emperors and Princes, and murdering of learned men, Saints and Martyrs. For thus he wrought against the Emperor of the East parties from Gregory II. his time, until Gregory III. who at length, after this condition had endured above five hundred years, in a Councel held at Lions, by feigned promises, persuaded the

Emperor of the East to condescend to his purpose, as we to receive Images into the churches, as to other his requests. But nevertheles the Bp. of Rome failed of his purpose. For yet to this day the Christen men in the East do not allow images to stand in their churches; neither the Greeks; nor the Armenians, nor the Indians, nor none other christen men. And that more is, Search al the world through out, of what religion soever they be, whether they be Jews, Turks, Saracens, Tartaries, or Christen people; and you shal not find an image in none of their churches, but that was brought in by the Bp. of Rome, and where the Bp. of Rome is, or with in these forty years was, taken for the head of the Church, and Christ's Vicar in earth.

And at the beginning the Bps. of Rome, to cloak their Idolatry, pretended to have Images set up, only for a remembrance to Lay men, and to be, as it were, Lay mens books. But after, they defined plainly, that these should be worshipped. And so it encreased at length, that Images were kneeled unto, offered unto, prayed unto, sought unto; Incensed, and Pilgrimages done unto them, and al maner 104
of superstition and idolatry that could be devised. Almighty God knoweth our corrupt nature better, than we do our selves. He knoweth wel the inclinations of Man, how much he is given to worship creatures, and the work of his own hands: and especially fond Women, which commonly follow superstition rather then true religion. And therfore he utterly forbad the people the use of graven images; especially in places dedicated to the honor of God, knowing assuredly, that of the having would follow the worshipping them.

Now, thanks be to God, in this Realm, we be clearly delivered from that kind of idolatry (which most highly offended God,) and we do according to the Councel Elebertyne, which ordained, that no Images should be in Churches. And this is so antient, that it was about the same year, that Nicene Councel was. What should then move you to ask again your Images in the Church, being not only against Gods commandments, and the use of Gods Church evermore, since the beginning of the world, when

it was pure from idolatry; but also being chargeable to the realm, and great occasion of hainous idolatry; But that some Papistical and covetous priests have persuaded you hereto? Which care neither for Gods honor, nor your damnation: so that they may have any commodity or profit therby.

I have been very long in this Article, and yet the matter is so large, that it requireth much more to be spoken therin, which for shortnes of time I am constrained to leave, until a more occasion: and so come to your eighth Article.

Your Eighth Article is this.

VIII. *WE wil not receive the new Service, because it is but like a Christmas game: but we wil have our old Service of Mattins, Mass, Even-song, and Procession in Latine, as it was before. And so we the Cornish men, wherof certain of us understand no English, utterly refuse this new English.*

As concerning the having of the Service in the Latine tongue, is sufficiently spoken of in the answer to the third Article. But I would gladly know the reason, why the Cornish men refuse utterly the *New English*, as you cal it, because certain of you understand it not: and yet you wil have the Service in Latin, which almost none of you understand. If this be a sufficient cause for Cornwal to refuse the English Service, because some of you understand none English, a much greater cause have they, both of Cornwal and Devonshire, to refuse utterly the late Service; for as much as fewer of them know the Latine tongue, then they of Cornwal the English tongue. But where you say, that you wil have the old Service, because the new is *like a Christmas game*, you declare your selves what spirit you be led withal, or rather what spirit leadeth them, that persuaded you, that the Word of God is but like a Christmas game. It is more like a game and a fond play to be laughed at of al men, to hear the Priest speak aloud to the people in Latine, and the people listen with their ears to hear; and some walking up and down in the Church, some saying other prayers in Latin, and none understandeth

other. Neither the Priest nor his parish wot what they 105
say. And many times the thing that the Priest saith in Latine is so fond of itself, that it is more like a play, then a godly prayer.

But in the English Service appointed to be read, there is nothing else but the eternal word of God. The New and the Old Testament is read, that hath power to save your Souls: Which, as S. Paul saith, *is the power of God to the Salvation of all that believe:* The clear light to our eyes, without the which we cannot see; and a Lanthorn unto our feet, without which we should tumble in darknes. It is in it self the Wisdome of God, and yet to the Jews it is a stumbling block, and to the Gentiles it is but foolishnes. *But to such as be called of God, whether they be Jewes or Gentiles, it is the Power of God and the Wisdom of God.* Then unto you if it be but foolishness and a *Christmas Game*, you may discern your selves what miserable state you be in, and how far you be from God. For S. Paul saith plainly, that the Word of God is foolishnes only to them that perish: but to them that shal be saved it is Gods might and power. To some it is a lively savor unto life; and to some it is a deadly savor unto death. If it be to you but a Christmas game, it is then a Savor of death unto death. And surely persuade your selves, that you be not led by the spirit of God, so long as the word of God Savoureth no better unto you, but seemeth unto you a Christmas pastime, and foolishnes. And therfore the old Service pleaseth you better. Which in many things is so foolish and so ungodly, that it seems rather to be old wives tales and lies, then to sound to any godlines. The Devil is a lyar, and the Author of lyes: and they may think themselves governed rather of his spirit, then of God, when lyes delight more, then Gods most true word.

But this I judge rather of your Leaders then of your selves; who by ignorance be carried away by others, you wot not whether. For when the Service was in the Latine tongue, which you understood not, they might read to you truth or fables, godly or ungodly things, as they pleased: But you could not judge that you understood not. And what was the cause why S. Paul would have such languages

spoken in the Church as that people might understand? That they might learn and be edified therby, and judge of that which should be spoken, whether it were according to Gods word, or not.

But forasmuch as you understand not the old Latine Service, I shal rehearse some things in English, that were wont to be read in Latine, that when you understand them, you may judge them, whether they seem to be true tales, or fables: and whether they, or Gods word seem to be more like playes and Christmas games. "The Devil entred into "a certain person; in whose mouth S. Martin put his "finger. And because the Devil could not get out at his "mouth, the man blew him, or cacked him out behind." This was one of the tales, that was wont to be read in the Latine service, that you wil needs have again. As tho the Devil had a body, and that so crass, that he could not pas out by the smal pores of the flesh, but must needs have a wide hole to go out at. Is this a grave and godly matter to be read in the Church, or rather a foolish Christmas tale, or an old wives fable, worthy to be laughed at and scorned of every man, that hath either wit or godly judgment? Yet more foolish, erroneous and superstitious things be read
106 in the feasts of S. Blase, S. Valentine, S. Margaret, S. Peter, of the Visitation of our Lady, and the Conception, of the Transfiguration of Christ, and in the feast of Corpus Christi; and a great number mo. Wherof some be most vain fables, some very superstitious, some directly against Gods word, and the Lawes of this realm: and altogether be ful of error and superstition. But as Christ commonly excused the simple people, because of their ignorance, and justly condemned the Scribes and Pharisees, which, by their crafty persuasions, led the people out of the right way: So I think not you so much to be blamed, as those Pharisees and Papistical Priests, which, abusing your simplicity, caused you to ask you wist not what, desiring rather to drink of the dregs of corrupt error, which you know not, then of the pure and sweet wine of Gods word, which you may and ought to understand. But now have I sufficiently spoke of your eighth Article: I wil go forward unto the ninth.

Your ninth Article is this.

WE wil have every preacher in his Sermon, and every Priest at the Mass, pray especially by name for the souls in Purgatory, as our forefathers did. IX.

To reason with you by learning, which be unlearned, it were but folly; Therfore I wil convince your Articele with very reason. First, Tell me I pray, if you can, whether there be a Purgatory, or no: and Where or What it is. And if you cannot tel, then I may tel you, that you ask you wot not what. The Scripture maketh mention of two places, where the Dead be received after this life. *Viz.* of Heaven, and of Hel: but of Purgatory is not one word spoken. Purgatory was wont to be called a Fire, as hot as Hel, but not so long during. But now the Defenders of Purgatory within this Realm, be ashamed so to say: Nevertheles they say, it is a third place. Where or What it is, they confes themselves they can no tel. And of Gods word they have nothing to shew neither, Where it is, nor What it is, nor That it is. But al is fained of their own brains without authority of Scripture.

I would ask of them then, Wherfore it is, and to what use it serveth. For if it be to none use, then it is a thing frustrate and in vain. Mary, say they, it is a place of punishment, wherby they be purged from their sins, that depart out of this life, not fully purged before. I cannot tel, whether this saying be more foolish, or more contumelious to Christ. For what can be more foolish, then to say, that paines can wash sins out of the Soul. I do not deny but that corrections and punishments in this life, is a calling of men to repentance and amendment; and so to be purged by the bloud of Christ. But correction without repentance can nothing avail: and they that be dead be past the time of repentance; and so no correction or torments in Purgatory can avail them. And what a contumely and injury is this to Christ, to affirm that al have not ful and perfect purgation by his bloud, that dy in his 107
faith? Is not al our trust in the bloud of Christ, that we be cleansed, purged and washed therby? And wil you have us

now to forsake our faith in Christ, and bring us to the Popes Purgatory, to be washed therin: Thinking that Christs bloud is an imperfect Lee or Sope, that washeth not clean? If he shal dy without mercy, that treads Christs bloud under his feet, what is treading of his bloud under our feet, if this be not? But if according to the Catholic faith, which the holy Scripture teacheth, and the Prophets, Apostles and Martyrs confirmed with their bloud, al the faithful, that dy in the Lord, be pardoned of al their offences by Christ, and their sins be clearly spunged and washed away by his bloud, shal they after, be cast into another strong and grievous prison of Purgatory, there to be punished again for that which was pardoned before? God hath promised by his word, that the Souls of the Jews be in Gods hand, and no pain shal touch them: And again he saith, *Blessed be they that dy in the Lord. For the spirit of God saith, that from henceforth they shal rest from their pains.* And Christ himself saith, *He that believeth in him, that sent me, hath everlasting life, and shal not come to judgment, but shal pas from death unto life.* And is God no truer of his promises, but to punish that, which he promiseth to pardon? Consider the matter by your own cases. If the Kings Majesty should pardon your offences; and after, would cast you into prison, would you think that he had wel observed his promis? For what is to pardon your offences, but to pardon the punishment for the same? If the King would pardon you, would you take that for a pardon? Would you not alledg your Pardon, and say, that you ought not to be punished? Who can then, that hath but a crum of reason in his head, imagin of God, that he wil, after our death, punish those things that he pardoned in our life time?

Truth it is, that Scripture maketh mention of Paradise and Abrahams bosome after this life; but those be places of joy and consolation, not of pain and torments. But yet I know what subtil Sophisters use to mutter in mens ears to deceive them withal. David, say they, with many other, were pardoned of their offences, and yet were they sore punished after, for the same, of God. And some of them, so long as they lived. Wel, be it were so. Yet after their

lives, they were not punished in Purgatory therfore. But the end of their lives was the end of their punishment. And likewise it is of Original sin after Baptism, which altho it be pardoned, yet after paines therof continue so long as we live. But this punishment in this life time is not to revenge our Original sin, which is pardoned in Baptism; but to make us humble, penitent, obedient to God, fearful to offend, to know our selves, and ever to stand in fear and aw; as if a Father, that hath beaten a wilful child for his faults, should hang the rod continually at the childs girdle, it should be no smal pain and grief to the child, ever hanging by his side. And yet the father doth it not to beat the child for that which is past and forgiven; but to make him beware hereafter, that he offend not again, and to be gentle, tractable, obedient and loth to do any thing amiss. But after this life there is no such cause of punishment: Where no rod nor whip can force any man to go any faster or further, being already at the end of his journey. Likewise a Master, that hath an unthrifty Servant, which out 108
of his Masters sight doth nothing but riot and disorder himself, if he forgive his Servant, and for the love he beareth to him, and the desire he hath to se him corrected and reformed, he wil command him never to be out of his sight: This Command, altho indeed it be a great pain to the Servant, yet the Master doth it not to punish those faults, which before he had pardoned and forgiven, but to keep him in stay, that he fal no mo to like disorder. But these examples and cases of punishment here in this life, can in no wise be wrested and drawn to the life to come. And so in no wise can serve for Purgatory.

And furthermore, Seeing that the Scriptures so often and so diligently teach us, almost in every place, to relieve al them that be in necessity, to feed the hungry, to cloth the naked, to visit the sick and the prisoner, to comfort the sorrowful; and so to al others that have need of our help: and the same in no place make mention, either of such pains in Purgatory, or what comfort we may do them; it is certain that the same is feigned for lucre, and not grounded upon Gods word. For else the Scripture in some place would have told us plainly what case they stood in

that be in Purgatory, and what relief and help we might do unto them. But as for such as Gods word speaketh not one word of neither of them both, my counsil shal be, that you keep not the Bp. of Romes Decrees, that you may come to Purgatory, but keep Gods laws, that you may come to heaven. Or else I promise you assuredly, that you shal never escape Hel. Now to your next Article.

Your tenth Article is this.

X. *WE wil have the Bible, and al Books of Scripture in English, to be called in again. For we be informed, that otherwise the Clergy shal not of long time confound the Heretics.*

Alas! it grieveth me to hear your Articles: and much I rue and lament your ignorance: praying God most earnestly once to lighten your eyes, that you may see the truth. What christen heart would not be grieved to se you so ignorant, (for willingly and wilfully, I trust, you do it not) that you refuse Christ, and joyne your selves with Antichrist. You refuse the holy Bible, and al holy Scriptures so much, that you wil have them called in again; and the Bp. of Romes Decrees you wil have advanced and observed. I may wel say to you as Christ said to Peter, *Turne back again, for you savor not godly things.* As many of you as understand no Latine cannot know Gods word, but in English, except it be the Cornish men, which cannot understand likewise none, but their own speech. Then you must be content to have it in English, which you know, or else you must confes, that you refuse utterly the knowledg therof. And wherfore did the Holy Ghost come down in fiery tongues, and gave them knowledge of al languages, but that al Nations might hear, speak and learn Gods word in their Mother tongue? And can you
109 name me any Christens in al the world, but they have, and ever had Gods word in their own tongue? and the Jews, to whom God gave his Scriptures in the Hebrew tongue, after their long captivity among the Chaldees, so that mo of them knew the Chaldee rather then the Hebrew tongue,

they caused the Scripture to be turned into the Chaldee tongue, that they might understand it: Which until this day is called Targum. And Ptolomy, King of Egypt, caused Sixty [Seventy] of the greatest Clerks, that might be gotten, to translate the Scripture out of Hebrew into Greek. And until this day the Greeks have it in the Greek tongue; the Latines in the Latine tongue, and al other Nations in their own tongue. And wil you have God further from us, then from al other countries: that he shal speak to every man in his own language, that he understandeth, and was born in, and to us shal speak a strange language, that we understand not? And wil you, that al other Realmes shal laud God in their own speech, and we shal say to him we know not what?

Altho you savor so little of godlines, that you list not to read his word your selves, you ought not to be so malicious and envious, to let them that be more godly, and would gladly read it to their comfort and edification. And if there be an English Heretic, how wil you have him confuted, but in English? And wherby else, but by Gods word? Then it followeth, that to confute English Heretics, we must have Gods word in English, as al other Nations have it in their own native language. S. Paul to the Ephesians teacheth al men, as wel Lay-men, as priests, to arme themselves, and to fight against al Adversaries with Gods word: Without the which we cannot be able to prevail, neither against subtil Heretics, puissant devils, this deceitful world; nor our own sinful flesh. And therfore until Gods word came to light, the Bp. of Rome, under the Prince of darknes, rained quietly in the world: and his Heresies were received and allowed for the true Catholic Faith. And it can none otherwise be, but that Heresies must reign, where the light of Gods word driveth not away our darknes.

Your Eleventh Article is this,

XI. *WE will have Dr. Moreman and Dr. Crispin, which hold our opinions, to be safely sent unto us; and to them we require the Kings Majesty to give some certain Livings, to preach among us our Catholic faith.*

If you be of Moremans and Crispins faith, I like you much the worse. For *like Lettice, like lipps.* And to declare you plainly the qualities of Crispin and Moreman, and how unmeet men they be to be your Teachers, they be persons very ignorant in Gods word; and yet therto very wilful, crafty, and ful of dissimulation. For if they were profoundly learned, and of sincere judgments, as they be not, they might be godly Teachers of you. Or if they were not *toto* wilful, and standing wholy in their own conceits, they might learn, and be taught of others. But they be so wilful, that they wil not learn, and so ignorant, that they cannot teach, and so ful of craft and hypocrisy, that they be able to deceive you al, and to lead you into error after themselves. So that if you ask them, you ask your own poyson. Now if a man were in such a sicknes, that he longed for poyson (as many diseases desire things most noyful unto them) yet it were not the part of a good Physician to give it unto them. No more is it the office of a most godly Prince, to give you such Teachers, altho you long never so sore for them, as he knoweth would corrupt you; feeding you rather with sower and unwholsome leaven of Romish Pharisaical doctrin, then with the sweet, pure and wholsome bread of Gods heavenly word. Where you would have Gods word in English destroyed, and Crispin and Moreman delivered unto you, you do even as the people of the Jews did; who cryed out, that Christ might be crucified, and that Barabbas, the strong thief, might be delivered unto them.

Your Twelfth Article is this,

WE think it very meet, because the L. Cardinal Pole is of the Kings bloud, that he should not only have his pardon, but also be sent for to Rome, and promoted to be of the Kings Councel. XII.

In this Article I wil answer no more but this, if ever any Cardinal or Legate were beneficial unto this Realm, we may have some hope of some other to follow his steps. But if al that ever were in this Realm were pernitious and hurtful unto the same, I know not why we should be with child to long for any mo. For by the experience of them, that have been heretofore, we may conjecture of them, that be to come. And I fear me, that Cardinal Pole would follow rather the old race of the rest, than to begin a better of himself. Surely I have read a book of his making, which whosoever shal read, if he have a true heart to our late Soveraign Lord K. Henry VIII. or to this realm, he wil judge Cardinal Pole neither worthy to dwel in this realm, nor yet to live. For he doth extend al his wits and eloquence in that book to persuade the Bp. of Rome, the Emperor, the French King, and al other Princes, to invade this realm by force. And sure I am, that if you have him, you must have the Bp. of Rome also. For the Cardinal cannot be a Subject, but where the other is his Head. This sufficeth briefly to this Article.

Your Thirteenth Article is this,

WE wil that no Gentleman shal have any mo servants then one, to wait upon him, except he may dispend one hundred mark land. And for every hundred mark we think it reasonable he should have a man. XIII.

Yet have you not foreseen one thing, You Wise Disposers of the Common wealth. For if a Gentleman of an hundred mark land, (who by your order must have but one servant, except he might spend two hundred marks) should

111 send that one servant to London, you have not provided who shal wait upon him, until his servant come home again. Nor you have not provided, where every Gentleman may have one servant, that can do al things necessary for him. I fear me the most part of you, that devised this Article (whom I take to be Loiterers and idle unthrifts) if they should serve a gentleman, he should be faine to do al things himself, for any thing that you could, or would do for him. For one thing methink very strange; for where much complaint is made of divers Gentlemen, because they keep not Houses, you provide by your order, that no Gentleman shal keep house; but al shal sojourn with other men. For who can keep a household with one servant, or with two servants, after the rate of two hundred mark, or with three after the rate of three hundred, and so upward? For here it seems you be very desirous to make Gentlemen rich. For after this proportion every Gentleman may lay up clearly in his Coffers at the least one half of his yearly revenues, and much more.

But it was not for good mind, that you bare to the Gentlemen, that you devised this Article; but it appeareth plainly, that you devised it to diminish their strength, and to take away their friends, that you might command Gentlemen at your pleasures. But you be much deceived in your account. For altho by your appointment they lacked household servants, yet shal they not lack Tenants and Farmers. Which, if they do their duties, wil be as assured to their Lords, as their own household servants. For of these lands, which they have or hold of their Lords, they have their whole Livings for themselves, their wives, children and servants. And for al these they attend their own busines, and wait not upon their Lords, but when they be called therto. But the household servant, leaving al his own busines, waiteth daily and continually upon his Masters service: and for the same hath no more but meat and drink and apparel for himself only. So that al Tenants and Farmers, which know their duties, and be kind to their Lords, wil dy and live with them, no les then their own Household Servants. Therefore I would wish you to put this fantasie out of your heads, and this Article out of

your book, as wel for the unreasonablenes, as for the ungodlines thereof.

For was it ever seen in any country since the world began, that Commons did appoint the Nobles, and Gentlemen, the number of their Servants? Standeth it with any reason to turn upside down the good order of the whole world, that is every where, and ever hath been? That is to say, The Commoners to be governed by the Nobles, and the Servants by their Masters. Wil you now have the Subjects to govern their King, the Vilains to rule the Gentlemen, and the Servants their Masters? If men would suffer this, God wil not; but wil take vengeance on al them, that wil break his order; as he did of Dathan and Abiram: altho for a time he be a God of much sufferance, and hideth his indignation under his mercy; That the evil of themselves may repent, and se their own folly.

Your fourteenth Article is this, 112

WEE wil that the half part of the Abby lands, and Chantry lands in every mans possession, howsoever he came by them, be given again to two places, where two of the chief Abbies were within every County. Where such half part shal bee taken out; and there to be established a place for devout persons, which shal pray for the King and the Common wealth. And to the same we wil have al the Almes of the Church box given for these seven years. XIV.

At the beginning you pretended, that you meant nothing against the Kings Majesty, but now you open your selves plainly to the world, that you go about to pluck the Crown from his head: and against al justice and equity, not only to take from him such lands as be annexed unto his Crown, and be parcel of the same: but also against al right and reason, to take from al other men such lands, as they came to by most just title, by gift, by sale, by exchange, or otherwise. There is no respect, nor difference had among you, whether they come to them by right, or by wrong. Be you so blind, that you cannot see how

justly you proceed, to take the sword in your hand against your prince, and to dispossesse just Inheritors without any cause? Christ would not take upon him to judg the right and title of lands betwixt two brethren; and you arrogantly presume, not only to judg, but unjustly to take away al mens right titles; yea, even from the King himself. And do you not tremble for fear, that the Vengeance of God shal fal upon you, before you have grace to repent? And yet you, not contented with this your Rebellion, would have your shameful act celebrated with a perpetual memory; as it were to boast and glory of your iniquity. For in memory of your fact, you would have established in every country two places to pray for the King, and the Commonwealth: Wherby your abominable behaviour at this present may never be forgotten, but be remembred unto the worlds end. That when the Kings Majesty was in Wars with Scotland and France, you, under pretence of the Common wealth, rebelled, and made so great sedition against him within his own realm, as never before was heard of. And therfore you must be prayed for for ever, in every County of this realm.

It were more fit for you to make humble Supplication upon your knees to the Kings Majesty, desiring him not only to forgive you this fault, but also that the same may never be put in Chronicle nor writing; and that neither shew nor mention may remain to your posterity, that ever subjects were so unkind to their Prince, and so ungracious toward God; that contrary to Gods word they should so use themselves against their Soveraign Lord and King. And this I assure you of, that if al the whole world should pray for you until Doomsday, their prayers should no more avail you, then they should avail the Devils in hel, if they prayed for them; unles you be so penitent and sory for your disobedience, that you wil ever hereafter, so long as you live, study to redubbe and recompence the same with al true and faithful obedience: and not only your selves,
113 but also procuring al other, so much as lyeth in you. And so much detesting such uproars and seditions, that if you se any man towards any such things, you wil to your power resist him, and open him unto such Governors and

Rulers, as may straitway repres the same. As for your last Article, thanks be to God, it needs not to be answered, which is this.

Your last Article is this,

FOR the particular griefes of our Country, we wil have them so ordered, as Humfrey Arundel and Henry Bray, the Kings Maior of Bodman, shal inform the Kings Majesty, if they may have salve Conduct in the Kings great Seal to pas and repas with an Herald of Armes.

Who ever heard such arrogancy in Subjects, to require and wil of their Princes, that their own particular causes may be ordered, neither according to reason, nor the lawes of the Realm, but according to the Information of two most hainous Traitors? Was it ever heard before this time, that information should be a judgment, altho the Informers were of never so great credit? And wil you have suffice the information of two villanous Papistical Traitors? You wil deprive the King of his lands, pertaining to his Crown, and other men of their just possessions and inheritances, and judg your own causes, as you list your selves. And what can you be called then, but most wicked judges and most errant Traitors: Except only Ignorance or Force may excuse you; that either you were constrained by your Capitains against your wills, or deceived by blind Priests, and other crafty persuaders, to ask you wist not what. How much then ought you to detest and abhor such men hereafter, and to beware of al such like, as long as you live: and to give most humble and hearty thanks unto God, who hath made an end of this Article, and brought Arundel and Bray to that they have deserved; that is, perpetual shame, confusion, and death? Yet I beseech God so to extend his grace unto them, that they may dy wel, which have lived il, *Amen.*

NUM. XLI.

The Archbishops notes for an Homily against the Rebellion.

Sentences of the Scripture against Sedition.

Ex MSS. C.C.C.C. Miscellan. D.

1 Cor. 3. CUM sit inter vos zelus et contentio, nonne carnales estis, et sicut homines ambulatis? Et

1 Cor. 6. Quare non magis injuriam accipitis? Quare non magis fraudem patimini.

Jac. 3. Si zelum amarum habetis, et contentiones sint in cordibus vestris, &c. non est ista Sapientia desursum, descen-
114 dens a Patre Luminum, sed terrena, animalis, Diabolica. Ubi enim zelus et contentio, ibi inconstantia, et omne opus malum, &c. Et

Cap. 4. Unde bella et lites inter vos? Nonne ex concupiscentijs vestris, quæ militant in membris vestris?

How God hath plagued Sedition in time past.

Num. 18. Dathan and Abiram, for ther sedition against Moses and Aaron, did miserably perish by Gods just judgment, the earth opening and swallowing them down quick.

2 Reg. 15. & 18. Absalom moving Sedition against David, did miserably perish likewise.

2 Reg. 20. Seba for his Sedition against David lost his head.

3 Reg. 1. & 2. Adonias also for his Sedition against Solomon was slain.

Acts 8. Judas and Theudas for their Sedition were justly slain.

Acts 21. An Egyptian likewise, which moved the people of Israel to Sedition, received that he deserved.

Tumults in England. Jack Cade. Jack Straw.

In Germany for their Sedition were slain almost in one month about two hundred thousand.

The Sword by Gods word pertaineth not to Subjects, but only to Magistrates.

Tho the Magistrates be evil, and very tyrants against the Commonwealth, and enemies to Christs religion, yet yee Subjects must obey in all worldly things, as the Christians do under the Turk; and ought so to do as long as he commandeth them not to do against God.

How ungodly then is it for our Subjects to take the Sword, where there reigneth a most Christian prince, most desirous to reform al griefs?

Subjects ought to make humble suit to their Prince for Reformation of al injuries, and not to come with force.

The Sword of the Subjects at this present cometh not of God, nor for the Common wealth of the Realm: but of the Devil, and destroyeth the Commonweale.

First, For that it is against the word of God.

Secondly, For that they rise so many lies; whereof the Devil is ever the Author. *Quia mendax est, et Pater ejus.*

Thirdly, For that they spoile and rob men, and command every man to come to them, and to send to them what they please.

Fourthly, For that they let the harvest: Which is the chief sustentation of our life: and God of his goodness hath sent it abundantly. And they by their folly do cause it to be lost and abandoned.

Fiftly, For that they be led by rage and fury, without reason; have no respect neither of the Kings Authority, nor of the Papists in the West Country: nor of our affaires in France, nor Scotland. Which by their Sedition is so much hindred, that there could not be imagined so great a dammage to the Realm.

Sixtly, That they give Commandment in the Kings 115
name, and in pain of death, having none authority so to do.

Ever against God the Devil hath raised Sedition. As appeareth by the Sedition of Dathan and Abiram; and al the murmurations of the children of Israel against Moses and Aaron. Also, of the conspiracy against Zorobabel in the reedifying of the Temple. Also, against Christ and his Apostles, in sundry parts of the World. Also, in

Germany lately: and now among us. For the Devil can abide no right reformation in religion.

Civil war is the greatest scourge that can be, and most certain argument of Gods indignation against us for our ingratitude: that we either wil not receive his true word, or that they, which receive the same, dishonor God in their living, when they pretend to honor him with their mouths. Which ingratitude and contumely God can in no wise bear at our hands.

The Remedies to avert Gods Indignation from us is to receive his Word, and to live according therunto: Returning unto God with prayer and penance. Or else surely more grievous afflictions shal follow; if more grievous may be, then Civil wars among our selves.

The chief Authors of al these tumults be idle and naughty people. Which nothing have, nor nothing or little wil labor to have: that wil riot in expending, but not labor in getting.

And these tumults first were excitated by the Papists, and others, which came from the Western Camp. To the intent that by sowing division among our selves, we should not be able to impeach them.

NUM. XLII.

The Lady Mary to the Councel, justifying her self for using the Mass, in K. Edwards Minority.

Sir W. H. MSS.

IT is no smal greyf to me to parceyve, that they, whom the Kings Majesty my father, (whose Soule god pardon) made in thys worlde of nothing, in respecte of that they be come to now; and at hys last ende put in trust to se hys Wyll perfourmed, wherunto they were al sworne upon a boke; it gryeveth me I say, for the Love I beare to theym, to se bothe howe they break his wyll, and what

usurped power they take upon theym, in making (as they cal it) lawes both cleane contrarye to hys procedynges and wyll, and also ageynst the coustome of al Crystendome, and (in my conscyence) ageynst the lawe of god and hys chyrche. Which passeth al the reste. But thoughe you among you have forgotten the Kyng my father, yet both gods commandment and nature wyll not suffre me to do so. Wherfore, with gods helpe, I wyll remayne an obedyent chylde to hys lawes, as he left theym, tylle suche 116
tyme as the Kynges majeste my brother, shal have parfayt yers of discrecyon to order the power that god hath sent hym, and to be a Judge in theyse matters hymself. And I doubte not but he shal then accept my so doing better then theyrs, which have taken a pece of his power upon them in his mynoryte.

I do not a little mervayle, that you can find fawte with me for observing of that lawe which was allowed by him that was a kyng, not only of power, but also of knowledge, how to order his power. To which lawes al you consented, and seemed at that tyme to the outward appearance very wel to lyke the same. And more immediately when the Kyng reasons to have his proceedyngs observed. Wherfore I do wonder that you can fynde fawte with me, and non al thys whyle with some amongst your selves, for runnyng halfe a year before that, which you now call a lawe: ye, and before the byshopps cam together. Wherin me thynketh you do me very myche wronge, if I should not have as mych preemynence to contynew in kepyng a ful authorysed Lawe made without parcyalyte, as they had, both to break the lawe, which at that tyme your selves must nedes confesse was of ful power and strengthe, and to use alteracyons of theyr own invencyon contrary both to that, ye, and to your new Lawe, as you call it.

NUM. XLIII.

The Archbishops letter to Martin Bucer, inviting him over into England.

Buceri Scripta Anglic.

GRATIAM et pacem Dei in Christo. Legi tuas literas ad Johannem Halesium, in quibus tristissimos Germaniæ casus commemorans, te in tua urbe verbi ministerio vix diutius præesse posse scribis. Gemens igitur Prophetæ illud exclamavi, *Mirifica misericordias tuas, qui Salvos facis sperantes in te a resistentibus dexteræ tuæ.* Nec dubito quin Deus hoc et similes piorum gemitus exauditurus sit: et veram doctrinam, quæ hactenus in vestris Ecclesijs syncere propagata est, et conservaturus et defensurus sit, adversus omnes diaboli et mundi furores. Interim Sævientibus fluctuum procellis, in portus confugiendum est ijs, qui vela in altum tendere non possunt. Tibi igitur, mi Bucere, portus longe tutissimus erit nostrum regnum, in quo Dei beneficio, semina veræ doctrinæ feliciter spargi cœperunt, Veni igitur ad nos; et te nobis operarium præsta in messe Domini. Non minus proderis Catholicæ Dei Ecclesiæ cum apud nos fueris, quam si pristinas sedes retineres. Adde, quod adflictæ patriæ vulnera absens melius sanare poteris, quam nunc possis præsens. Omni igitur semota cunctatione, quamprimum ad nos venias. Ostendemus nobis præsentia Buceri nihil gratius aut jucundius esse posse. Sed cave ne quid ex itinere incommodi accipias. Nosti quos habeas vitæ insectatores:
117 eorum manibus ne te commiseris. Est istic mercator quidam Anglus Richardus Hils, Vir pius et summa fidelitate præditus, cum quo de tota itineris ratione te conferre velim. Præterea, Deum æternum Patrem Domini nostri Jesu Christi, toto pectore oro, ut in ira misericordiæ recordetur et afflictæ Ecclesiæ calamitates respiciat, et lucem veræ doctrinæ apud nos magis magisque accendat. Apud vos vero jam multos annos præclarè lucentem, non extingui patiatur. Is te quoque, mi Bucere, regat, et servet et incolumem ad

nos traducat. Bene et feliciter Vale. Londini, 2 Octob. Anno 1548.

Tui ad nos accessus cupientissimus,
Thomas Cranmerus Archiep. Cantuar.

NUM. XLIV.

A Catalogue of Books published by Paulus Fagius.

In Folio.

LEXICON Chaldaicum, authore Elija Levita; quo nullum hactenus a quoquam absolutius editum est. Omnibus Hebraicæ Linguæ Studiosis in primis et utile et necessarium. Cum præfatione triplici, una Hebraica ipsius Authoris Eliæ, a Paulo Fagio Latine reddita. Reliquis duabus Latinis ab eodem præfixis; Una ad Lectorem. Altera ad D. Wolfg. Capitonem.

Sœpher Tehillim: hoc est, Psalterium, cum Commentario R. David Kimhi, Hebraicè excusum Isnæ, Anno minoris Supputationis a Creatione mundi.

Commentarium Hebraicum R. David Kimhi in 10 primos Psalmos Davidicos, cum versione Latina è regione: pro exercitamento omnibus Hebraicæ linguæ studiosis: quibus ad legenda Hebræorum Commentaria animus est. Per Paulum Fagium.

Thargum: Hoc est, Paraphrasis Onkeli Chaldaica in sacra Biblia, ex Chaldæo in Latinum versa: additis in singula ferè Capita succinctis Annotationibus. Authore Paulo Fagio. Pentateuchus, sive V. libri Moysis. Consilium et utilitatem editionis hujus Chaldaicæ ex præfatione ad Lectorem intelligere poteris.

Collatio præcipuarum, quæ in usu sunt, Translationum V. Testamenti, in præcipuos S. Scripturæ locos: In quibus cum Interpretum, tum Commentatorum mira est varietas. Ex qua non tam ipsas variationis causas, quam quis Interpretum, ac Expositorum, cum Veterum, tum Recentiorum, vel a scopo veritatis, longius aberrarit, vel ad illum proprius

accesserit; ex ipsa Veritate Hebraica pulchrè cognoscere licebit. Authore Paulo Fagio.

Opus inabsolutum, partim propter illorum temporum difficultates; partim propter exilium, et obitum præmaturum optimi atque doctissimi viri paulo post subsequentem.

118 *In Quarto.*

OPUSCULUM recens Hebraicum, a Doctissimo Hebræo Elija Levita Germano, grammatice elaboratum. Cui titulum fecit, Thisbites. In quo DCCXII. vocum, quæ sunt partim Hebraicæ, Chaldaicæ, Arabicæ, Græcæ et Latinæ; quæque in Dictionarijs non facile inveniuntur; et a Rabbinis tamen Hebræorum in scriptis suis passim usurpantur, Origo, Etymon et verus usus doctè ostenditur, atque explicatur, Per Paul. Fagium, in gratiam Studiosorum Linguæ Sanctæ, Latinitate donatum.

Sententiæ verè elegantes, piæ miréque cum ad linguam discendam, tum animum pietate excolendum utiles, veterum Sapientum Hebræorum, Quas Pirke Avoth, id est, Capitula, aut, si mavis, Apoththegmata, Patrum nominant; in Latinum versæ, Scholijsque illustratæ, Per Paulum Fagium.

Exegesis, sive expositio, dictionum Hebraicarum literalis et simplex, in quatuor Capita Geneseos, pro Studiosis linguæ Hebraicæ. Cujusdam Scriptum Judæi, ad Christianismum conversi ante annos CC. In quo obiter ostendit causas aliquot, propter quas multi Judæi, etiam si veritatem agnoscant, ad fidem tamen nostram accedere verentur.

Sententiæ Morales, ordine Alphabeti, Ben Syræ, Vetustissimi autoris Hebræi, qui a Judæis Nepos Hieremiæ Prophetæ fuisse creditur: Cum succincto Commentariolo, Hebraicè et Latinè.

Tobias Hebraicè; ut is adhuc hodie apud Judæos invenitur. Omnia ex Hebræo in Latinum translata, in gratiam studiosorum linguæ Sanctæ.

Sæpher Æmuna, id est, Liber Fidei, Hebraicè impressus

Isnæ, Anno CCCII. minoris Supputationis a Creatione Mundi.

Liber Fidei, pretiosus, bonus et jucundus, quem edidit Vir quidam Israelites sapiens et prudens, ante multos annos, ad docendum et comprobandum in ea argumentis sufficientibus et evidentibus, quod Fides Christianorum, quem habent in Deum Patrem, Filium et Sp. Sanctum, atque alia, perfecta, recta, et indubitata sit, Collocata super fundamentum Legis, Prophetarum et Hagiographorum. Ideo vocavit nomen ejus *Sæpher æmuna*, i. e. Liber fidei, seu veritatis; ad illuminandum in eo oculos cæcorum, et ad ducendum in viam rectam errantes. Translatus ex lingua Hebræa in linguam Latinam. Opera Pauli Fagij.

Precationes Hebraicæ, quibus in Solennioribus festis Judæi cum mensæ accumbunt, adhuc hodie utuntur: et quo modo, ordine et ritu dicant. Ex quo videre licet vestigia quædam ritus veteris populi, quem et Christus Salvator in SS. cœna sua, uti eam Evangelistæ, præsertim Lucas, describunt, in quibusdam observavit.

Parvus Tractatulus ex libello Hebraico excerptus, cui nomen est *Sæpher æmuna*, id est, Liber fidei, Judæi cujusdam ad Christianismum conversi ante annos CC. In quo obiter ostendit causas aliquot, propter quas multi Judæi, etiam si veritatem agnoscant, ad fidem nostram accedere verentur. Per P. Fagium translatus.

Sæpher Midoth, id est, Liber Virtutum Germanicè compositus, Hebraicis tamen characteribus exaratus.

Grammatica Heliæ Levitæ Hebraicè, excusa Isnæ. 119

Compendiaria Isagoge in Linguam Hebræam, Autore Paulo Fagio.

Prima quatuor capita Geneseos Hebraicè, cum versione Germanica è regione, Hebraicis tamen characteribus exarata, Eaque juxta usitatam Judæorum interpretationem, ad verbum translata, una cum succinctis in fine adjectis Scholijs, et ratione legendi Hebræo-germanica.

Tredecim fundamenta fidei Judæorum: Quæ composuit R. Mosche, filius Majemon. Hebraicè excusa, absque ulla vel loci vel temporis notatione præfixa, aut subscripta.

In Octavo.

NOMENCLATURA Hebraica, authore Helia Levita Germano Grammatico. In gratiam omnium Tyronum ac Studiosorum linguæ Sanctæ.

[NUM. XLIV.]

Dr. Cox, the Chancellor of the University of Oxford, his Oration at the Conclusion of Peter Martyrs Disputation.

P. Martyris Opera.

VIRI Oxonienses, peregimus quatuor dimidiatos dies in excutiendis duabus quæstionibus, de Transubstantiatione scilicet, et Reali Præsentia corporis Christi in Sacramento. Magno fuit nobis oblectamento hæc Disputatio: atque utinam per tempus licuisset omnia quæ hic dici possent, audivisse. Quod optabamus, id successit; ut quieta esset Disputatio. Auditores ita etiam Sedati, Spero Veritatis imbibendæ avidi. Qui fabulam peragebant, et utrinque disserebant, suo officio diligentissimè perfuncti sunt, nec meritis laudibus fraudandi. Viri Nostri, hoc est, Angli et Oxonienses, præterquam quod Conscientiæ suæ negotium egerunt, etiam haud minimum decus huic Academiæ attulerunt, quod in tanta causa non subterfugerint, quo minus palam testarentur, pro eruditionis suæ modulo, et dono a Dei benignitate sibi impartito, et quid animi in hisce controversijs haberent, et quibus rationibus et authoritatibus huc perpellerentur. Pulcherrimè sane sibi datam provinciam obierunt. Cæteri verò docti et boni viri, qui in ijs tantis rebus tacuerunt, nescio quo pacto, suo silentio negationis notam sibi inusserunt. Petrus autem, et meritò Petrus, propter constantiæ suæ firmitatem; Martyr et meritò Martyr, propter innumera, quæ nunquam non profert, de veritate testimonia, multam apud nos, et apud pios omnes inire debet hoc tempore gratiam. Primùm, quod immensos labores exantlarit, in substinendo Disputationum onere. Nam si ne Hercules quidem contra duos, quid Petrus solus contra quoscunque. Deinde quod Disputationem instituerit, vanos vanorum hominum sermones repressit, qui de eo invidiosa atque odiosa sparserant: ni-

mirum aut nolle, aut non audere sua defendere. Postrèmò, quod summorum Magistratuum, atque adeo Regiæ Majestatis, expectationi optimè responderit, dum non solum 120
Christi doctrinam, ex ipsis vivis fontibus Dei propinaverit Academiæ, sed neque quenquam (quantum in ipso situm fuit) fontes aut turbare, aut obstruere permiserit.

Auscultavimus nos hanc Christianam velitationem, quæ veritatis indagandæ atque investigandæ causa, est suscepta. Qui quidem status, in omni disputatione, tanquam unicus scopus, ad quem omnes colliment, perpetuus esse debet. Hanc scrutari oportet omnes, quibus sincera religio cordi est. Quid enim aliud vult, *Scrutamini Scripturas*, nisi ex scripturis veritatem indagate? Cæterum de hisce controversijs sententiam ferre, et litem prorsus dirimere, modò non decrevimus. Tum autem decernetur, cum Regiæ Majestati, et Ecclesiæ Anglicanæ Proceribus visum fuerit.

Quod si ego, quem vestrum Cancellarium pro vestra humanitate adlegistis, aliam nunc personam non gererem (Aliam enim Regia authoritas jam mihi imposuit) optatissimè vellem in his propositionibus Fidei meæ rationem reddere. Non enim me pudet Evangelij Christi, neque veritatis, quæ ex verbo ejus omnibus lucet: Quod quidem aliàs, cum dabitur opportunitas, facere non detrectabo. Interea vero, Vos, peregrinos et alienigenas, siqui sunt modo exhortor, ut domum vestram revertamini. Nolite perpetuo peregrinari in Patribus et Concilijs, tanquam in patria vestra. Nolite existimare illa esse vestra principia. Nolite hallucinari in probabilibus humanæ sapientiæ verbis. Quænam principia habuerunt Patres? Quæ Concilia? Quàm turpiter in multis lapsi sunt Patres? Quàm fædè errarunt Concilia? Errorum hic nolo meminisse, nolo hanc movere camarinam. Et tamen Patres atque Concilia debent esse Principia Disputationum? Fuerunt antehac Hæretici, qui negarunt, vel partem, vel totam scripturam. Sunt et hodie Libertini, qui eadem insania laborant; ij nostra Christianorum principia negant, et conculcant. Qui verbum Dei in altissima specula constituunt, et in summa veneratione habent, hincque tantùm vitam et salutem petunt, principia tenent firmissima, solidissima, atque sanctissima. Interim tamen Ecclesiæ, et piorum Patrum saluberrima testimonia non rejiciunt, imò

amplectuntur, et venerantur, tanquam radios Sp. sancti, caliginem oculorum nostrorum aliquo pacto illustrantes.

Quare, obsecro, per vestram salutem, et per Dei misericordiam, tam Juvenes, quam Senes, ut duo præstare velitis. Prius, ut nunc demum ponatis illas controversias, quæ Ecclesiam Christi multis Sæculis inutili concertatione turbarunt, et dilacerarunt, de Transubstantiatione, et nescio qua carnali Præsentia. Nullus est rixandi finis. Hæ sunt Diaboli pædicæ, quibus nos perpetuò involvit, et a vera pietate remoratur. Nos vero uti pios decet Christianos, illud imprimis imò in universum spectemus, quid Christus fecerit, quid nobis faciendum præceperit. Cogitemus sacrosancta et tremenda illa Christi mysteria esse, illa subinde ad salutem nostram usurpemus, ad illa cum timore et tremore accedamus; ne unquam indignè veniamus, et ad judicium et condemnationem nostri accipiamus. Alterum est, ut ad Verbi Dei studium concedatis. Ad hunc scopum omnia Vestra tela dirigatis: huc omnia studia referatis; sive philosophica, sive Mathematica, sive rationes Medicas, sive quæcunque alia, huic, tanquam Reginæ, ancillentur. Hinc omnem fidem petite: Hinc religio stabiliatur atque solidetur. *Cœ-*
121 *lum et terra transibunt, Verbum autem Domini manet in æternum.* Hoc, tanquam Lydio lapide, omnes controversiæ examinentur, atque definiantur.

Porro, unum est, quod Vos omnes admonere debemus, nimirum, ut vale dictis universis nugis Papisticis, superstitionibus, et simulato Dei cultu, veritati disquirendæ diligentem operam detis, aut saltem, ne impedimento sitis, quo minus veritatis studiosi in negotio pietatis progrediantur. Scimus enim, et compertum habemus, nonnullos nimis esse inquietos, et turbidos, et præpostero zelo incitatos, ad remorandum Veritatis progressum. Scimus aliquos patris sui exemplum perniciosè sequi, dum discordiarum semina passim spargunt, mendacia fingunt. Scimus falsos et odiosos rumores circumferri. Scimus homines vanos maledictis agere, cum non possint veris promovere causam suam. Ita irritabilis est mala consuetudo contra Veritatem.

Verùm, ut finem faciam, si ullo veritatis amore afficimini, sedatis animis illam exquirite, ardentibus precibus a Deo Opt. Max. illam postulate; amica et candida collatione il-

lam eruite; ferveat in vobis Christiana charitas. *Infirmum in fide, assumite. Debent enim*, inquit Paulus, *firmiores imbecillitates infirmorum sustinere, et non sibi placere. Unusquisque proximo suo placeat in bonam ædificationem.* Cavete Satanæ technas, qui vobis insidiatur, ne acquiescatis Sermonibus Domini nostri Jesu Christi; ut *deliretis circa quæstiones et pugnas verborum; ex quibus oriuntur invidiæ, contentiones, blasphemiæ, suspiciones malæ, &c.* Possumus ex authoritate vobis imperare, et pervicacibus meritum supplicium comminari, malumus tamen pro dilectione nostra erga vos, rogare et exhortari. Quare *siqua consolatio in Christo, siquod solatium dilectionis, siqua societas spiritus, siqua viscera miserationis, implete gaudium nostrum.* Gaudium nostrum est, quod videmus multos in hac Academia in bonis literis et pietate insigniter adolescere. Gaudium nostrum est, quod videmus Vos adeo modestos et ad imperium paratos. Implete ergo gaudium nostrum, hoc est, Veritatem multis jam seculis, veluti in specu Trophonij, dilitescentem, eruite. Veritatem adeptam, sincera fide, excipite. Exceptam autem probis moribus exornate. *Sic lucebit Lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum, qui est in cœlis.* Cui omnis gloria in secula. Amen. Dixi.

NUM. XLV.

Dr. Treshams Epistle to his Relation of the Disputation between himself and Peter Martyr, at Oxford.

Præclarissimis Viris et eisdem Heroibus longè honoratissimis Regiæ Majestatis Consiliarijs, Gulielmus Treshamus, Theologiæ Doctor, Salutem et faustum rebus regendis successum.

VERITAS ut cunctis rebus mira dignitatis eminentia præpollet, (Prudentissimi ac multò excellentissimi viri) utpote quæ suos cultores verè liberos efficit, summáque ac nunquam intermoritura donat ingenuitate, ita nos illam in 122 Foxii MSS.

omnibus et super omnia præferre, venerari, sequi, ac integram et illæsam omni tempore servare pro virili oportet. Quod cum ita sit, cumque perspexissem illam à temerario quodam, et plane deploratæ salutis homine indignissimè tractatam, ac summis affectam injurijs, non solum ejusdem defendendam causam libenter (ut par erat) suscepi; sed et machinas adversarij, quas in ipsam expugnandam paraverat, evertere ac prorsus confringere sedulò molitus sum: et nisi vehementer fallor, quod in ea parte contendebam præstiti. Verumenimvero, ne vestræ Celsitudini admodum prolixus videar, ut quem ego hoc loco per veritatis hostem innuo, designem, Senex quidam delirus est, subversus, impudens, errorum magister insignis, Petrus Martyr Vermilius. Is è patria sua primum fugam faciens ad Germanos, dum apud illos vigeret hæretica pravitas, se contulit, certe ut libidini licentiùs indulgeret, et suo potiretur adulterio. Cæterùm restaurata illic per Carolum Cæsarem religione, ad nos statim transvolavit. Postremo Oxoniam veniens summa vitæ integritate ad tempus simulata, tandem occasionem (ut putabat) nactus opportunam, virulenta pestilentis doctrinæ Seminaria proposuit. A quibus cum plurimi plurimùm abhorrerent, Richardus Smythus, Theologiæ apud Oxonienses Professor, malum hunc Seminatorem publicè reprehendit, et ejusdem impia dogmata improbaturus audacem hunc Athletam ad concertandum provocavit. Unà in scholis convenerant, tempus dabatur idoneum: ingens Auditorum turba confluxerat. Urgebat ad luctum Smythus. Non audet Pseudomartyr congredi. Rem prorsus rejicere noluit, disputare vero piguit. Hinc ad cavilla itum astutè est. Ac primum quæstiones non nisi suo modo proponi voluit; concessit Smythus. Tum vero Petrus decem dies sibi dari petit, quibus se contra Smythum ad certamen armare possit. Quæ enim prius ad decem menses palam docuerat, et argumentis confirmare in publicis prælectionibus conatus est, jam respondere volenti Smytho, et partem adversam etiam imparato defendere cupienti, eadem disputando tueri veritus denegavit, neque quicquam penitus agi volebat, nisi decem dies, quibus sese pararet concederentur. Dabantur tandem; Sed Smytho, qui dolum tum olfecerat, rem ægrè ferente. Deinde nominantur judices utriúsque consensu.

Dies disputationi præscriptus. Interim Petri, aut certè cujuspiam ejus asseclarum (ut conjicere licet) industriâ, apud magistratus suggestionibus minus sinceris actum est, ut ejusmodi disputationes non haberentur. Qua Petri arte totum eludebatur negotium.

Postea vero elapsis jam aliquot mensibus, ubi aberant Prælectores, nec quisquam de Disputationibus cogitabat, egregius iste pugil prorumpit subitò, et ad certamen provocat. Quæstiones priores palam disputare vult, arbitratus tum neminem adesse, qui negotium contra eum susciperet. Quo tempore quia adversus illum stare volui, cum cæteri, me multò validiores, haud idem eo saltem tempore faciendum putarent, in me præ cæteris excandescit, in me durius invehitur, mordáxque caninos infigit dentes, ac, quantum potest, infamat, editóque libello proponit, quasi in multis ab eo inter disputandum superatum. Quæ cum conspicarer, maximè autem, cum causam Dei erroribus et mendacijs Petri scandalizari viderem; existimavi operæ pretium, et perquam necessarium facturum me, si ab hujusmodi contumelijs et Christi causam et meipsum pro viribus defenderem, ac scriptis declararem, quàm sit hic in scribendo falsarius, 123
quàm malè intellectis abutatur scripturis, quàm Patres invitos ad suum institutum trahat, quàm suis facile percutiatur et confodiatur telis, quàm debilibus dum sua roborare vult, innitatur principijs, quàm absurda nonnunquam fateri non vereatur, quámque passim peccet omittendo quæ dicta, et quæ non erant dicta adjiciendo; quo videlicet lectores Christiani veritatem sine fucis percipientes ab hac peste caveant, nec quicquam adhibeant fidei, cernentes illum errorum spiritu impulsum, ut nos Deo permittente, velut triticum cribraret, utque qui probati sint manifesti fiant.

Quamobrem hic mearum partium esse judicavi, primùm, ut rem omnem quo ordine diebus illis, quibus cum eo agebam, gesta fuerit plane et simpliciter legentibus ob oculos ponerem, nec quippiam prorsus meis insererem, nisi quod exemplaribus notariorum, vel ipsius Petri libello expressè contineretur. Deindè, quoad illam partem disputationum, quæ inter illum et me ultro citróque habita est, annotationes quasdam elucubravi, quibus ea omnia quæ in illum jam dixi, vera esse contester. Quod siquis roget, Quorsum

ista? aut quid opus nova scribere? Cur non ista inter disceptandum potius deprompta sunt, et in adversarium congesta? Dicam cum Augustino, neque sum Angelus, neque Propheta, ut qui omnia ex tempore proferre atque regerere poteram. Præterea, in disputationibus ipsis non erant hujusmodi inversiones, non adjectiones novæ, non omissiones, non tot ab illo insertæ, ut nunc sunt, falsæ sententiæ. Sed nec ullæ prorsus tum erant calumniosè annotationes in margine scriptæ. Quæ omnia detegere palámque facere pernecessarium duxi. Sed et ipse Petrus antagonistas suos, quos pro libidine vocat Malevolos, ad scribendum provocat, ac pollicetur hoc si fecerint, quemadmodum tunc ausus fuit viva voce congredi; ita et nunc se comparare ad ea quæ scripserint, ut respondeat.

Has itaque Lucubrationes vobis (insignissimi Heroes) quos Christus præcipuos sub potentissimo Rege nostro Edovardo Reipub. judices constituit, exhibendas esse censui; nihil prorsus ambigens eam esse vestram in omnes veritatis studiosos benignitatem, eam æquitatem, eam veri judicij certitudinem, ut sine omni personarum acceptione justam causæ conditionem velitis semper attendere, et neque ad dextram neque ad sinistram ulla occasione ducti, quovismodo a veritate declinare: non ignorantes in illum finem vobis concessam esse potestatem, tum a summo judice Deo, tum ab ipsa Regia majestate, apud quam pro vestra in Christum charitate agere dignemini, quo mihi indigenæ, ac genuino Regis nostri subdito Christi causam, quoad possum, curanti tantum in evulgando hoc disputationum ac annotationum Volumine efficere liceat, quantum Petro Martyri, extraneo, veritatis adversario, audere hactenus fuerit impunè permissum. Rem sanè justam, ni fallor, postulo. Neque profectò in scriptis his est, unde pius quispiam offendatur. In impios autem ut duriùs agamus exposcit veritatis ratio, quæ nequaquam charitati refragatur. Duriùs enim contra errones obstinatos egerunt Patres, nec illis unquam pepercerunt, quin veluti Christi hostes verbis factisque contemnerent, atque acerbissimis reprehensionibus persequerentur. Johannes Baptista Pharisæos incredulos viperarum vocavit progenies. Christus ipse malos illos Judæos mendaces appellavit, et diaboli filios. Sed et Petrum ipsum a morte obeunda de-

hortantem, minúsque in hoc sapientem quæ Dei sunt, Satanam taxando nuncupavit. Unde certò edocemur nos posse, citra charitatis præjudicium, adversarios in causis religionis severis ac mordacibus verbis impetere atque perstringere. 124

Denique, haud temerè hoc quicquid est opusculi evulgo, sed summæ vestræ prudentiæ et eximio candori, qui illi, regum omnium pulcherrimo flori jam sese auspicatissimè diffundenti, a consilijs estis, humilis suppléxque ipsum offero; obnixè vos exoratos habens, ut *cum privilegio* ad Christi honorem ac multorum utilitatem divulgetur. Id quod vestræ Dominationes ab illa lucis aurora, nimirum Serenissimo Rege nostro Edovardo, jam a paterno somno orbem illustri virtutum omnium lumine spargente, facile spero obtinebunt, et cum gratia consequentur. Hanc auroram splendidissimam felicissimè procedere atque in perfectum diem crescere, optimaque Optimi patris vestigia imitari, faciat Deus Opt. Max. qui et illum unicum nostrum decus et præsidium, Vósque sub ipso Moderatores Reip. primarios, aliosque illius studiosos universos diuturnissimè incolumes servet.

NUM. XLVI.

The sentencious sayinges of Master Martin Bucer upon the Lordes Supper.

1. So playnely, so faythfully, and also so warely, as can be possyble, we ought to speake of the mysteryes of the holy supper, even as we ought to do of all other Christes mysteryes; to thende, that the Children of God may most clearely perseyve what Christ doth meane, and the Adversaryes to have as small occasion as can be, eyther to pervert or els to darke and make dymme the truth of Christ. Foxii MSS.

2. These thinges we cannot better attaine, then by the godly and right expoundyng of the wordes of the holy ghost, not allowing any false sygnyfications of them, both

certaynly affirmyng the thinges whiche be agreeable unto this mystery, and also denying the thinges whiche be contrarye ther unto.

3. We must certaynely acknowledge that the holy ghost most clearly, most faythfully and most warely, hath dyscrybed all the sacraments of our salvation.

4. But the holy ghost by Christes own mouth, by the mouth of the Apostles, and by the scripture, delyvereth unto us the sacrament of the Lordes Supper, even as he doth all other Sacramentes, by the words and fourme of delyveryng, gevying and receyving.

5. And three thinges acknowledgeth hearein to be geven and taken, bread and wyne, beyng the signes of the body and bloud of the Lord, and assurance of the new testament and remyssion of our synnes.

125 6. For when he had taken bread and wyne, and geven thanckes, he gave them to hys dyscyples to be eaten and drunken, and said moreover, that by these sygnes he gave therin his body that was offered for us, and lykewise his bloud, which was shed for us, saying also, that by this bloude the new testament of grace was assured, and the forgeuenes of synnes purchased.

7. And he defyneth or describeth the right use and receyving of this Sacrament to be that partaking of the body and bloud of Christ, wherby we beyng many, are one bread and one body (as many of us as be partakers of one Bread and one Cup of the Lord.) This body doubtles is that body wherof Christ is the head, and into the which we are baptised. For by the regeneration we are made members of his body, fleshe of his flesh, bone of his bones, and so we be one flesh with him, 1 Cor. 12. Ephes. 5.

8. That fellowship which we have with the father and the sonne, and with all the sayntes, wherof S. John speaketh, 1 John, 1 chap. of his epistle, is geven and taken in the Lords supper rightly admynistred and receyved. That

unity also which we have with the father, and the sonne, and with all the saints, for the which the Lord prayed, John 17. by the which Christ is in us, as the Father is in him, and we in theym, (I meane in the father and the sonne) is geven and receyved in the same supper rightly administred, wherof the Lord also speaketh: *he that eateth my flesh, and drincketh my bloud dwelleth in me, and I in him.* John 6.

9. This is the partaking and the unity of an heavenlye regeneration, of a new creature, of the high mystery of God, which cannot be understand and knowen, but by fayth, even as fayth is perceyved and felt by his effectes, as by judgement, wyll, and by the new heavenly and godly workes.

10. All sensyble and worldly imagynations, all fansying of joyned or contynuall places, are to be put away from this partycipation and unytie, which in the word of God is knowen to be mervelous, and with reverence to be pondered and dyscussed by the new mans lyvyng, as by his effectes.

11. The Holy Ghost thought it not inough to declare unto us, how that we be endued wyth the spirit of Christ by his merites, but he doth publish also that we do lyve by his intercession and working. He furthermore assureth us that we have him with us, that he dwelleth in our hartes, and that we receyve him in the holy supper. These be the thinges which we ought to tell openly and to fortefye.

12. These are Metaphors and borowed speeches, lyke as other wherby we expounde the matters of regeneration. For unto such matters as the naturall man perceyveth not, can no proper names by geven, but suche translation of wordes as the Holy Ghost doth use, and ther cannot be devysed more proper, more mete for the purpose, nor more famouse wordes then they are.

13. It is not mete therfore that we should attempt to 126

expound these Metaphors with our own proper wordes, wherof we be all together destytute in matters of regeneration, neyther is it convenyent that we should deface theyr perfection wyth more slender Metaphors, and wyth such geare as be of kinred to our natural reason.

14. We must beware that with no superstitious, stately eloquence, we do make darke the brightnes of the Lordes commandement, unto such as have their eyes lightened on every syde by fayth. We must in lyke maner take heede we demynysh not the force and majesty of Christes sacraments set furth by the Holy Ghost, rather of us to be beleved, then by our naturall reason to be out-searched, as by the exposition rather proceding of our owne imagynations, then of the very word of God, and of the nature of his sacraments.

15. The Word is made flesh, that their myght be both God and man in one substaunce, and such as was a very earthely man, which dyed, rose againe from the dead, ascended into heaven, remayneth in the heavens, and sytteth on the right hand of the father, which governeth and fulfylleth all things, and in the syght of all the world he shall come agayne in the clowdes to judge the quycke and the dead. And they all must nedes receyve their owne bodies againe. All these things truly do so farre passe the reache of mans wyt, that of necessitye we must lay hold of them by fayth.

16. Fayth, bycause she is practysed and fortyfyed in the dayly use of these things, causeth them clearely and manyfestly to appeare, even as she doth make all the other misteries of Chryst, to such as doth perfectly beleve. Which thinges should be made darke unto us, if we would suffer our selves to make inquirye of them according to the trade of our own reason, following her natural princyples.

17. Christ our Lord is for ever both God and man, he is the head of all the sayntes, and the first begotten among

the children of God. Wherfore we must so marke with our myndes, and expres in wordes the propertyes of the natures, that by no maner of imagynations we separate the unity of substaunce.

18. There is nothing better agreeth with it selfe, then doth the word of God, so that what so ever the scripture speaketh of Christes beyng among us, of the receyvyng of him, of his abyding, and dwelling in us, and eatyng of him, agreeth all together, and is consonant with these evydent scriptures, openly declaring that he hath forsaken the world, that he is in heaven, yea and that he hath a very body, and therfore lymited and bounden in one place.

19. When we therfore entreate of the mistery, eyther of the supper of the Lord, or of Christes plaine presence with us (for why should we not say that he is present, which dwelleth in us, and is in the mydst of us) it is to no purpose to lay agaynst the presence of him such places of scripture, as declare Christ to have departed from this world, to be in heaven, and to be very man, havyng a very 127
body, and therfore such a body as is bounded in a place, which may not be placed in all or many places at one tyme.

20. For Christes presence, whether it be offered or declared, eyther in the word onely or els in the sacramentes, is no presence of place, neyther of sensies nor of reason, nor yet no yearthly presence, but it is a spiritual presence, a presence of faith, and an heavenly presence. For as much as we are conveyde into heaven by faith, beyng placed in Christ. So that we lay hold upon him and embrace him in his heavenly majestye, all be it he be here offered and declared after a sorte unto us in the glasse, and darke speaking of sensyble wordes and sacramentes.

21. The Antichristes make the simple people to beleve by these wordes, that we receyve and have Christ here present after some worldly fashion, that is to say, eyther in-

closed with the bread and wine, or els that he is present under their accydences, so that ther he ought to be honoured and worshipped.

22. Let them therfore that be apt to learne, be taught that ther is no presence of Christ in the supper, but onely in the lawful use therof, and such as is obtayned and gotten by fayth onely. As for the other sort, byd them adew as the blynde guydes of the blynde, and that plantyng which our heavenly Father hath not planted. For such as heare not Gods word, are not borne of God.

23. We must tourne away from their disceytes and craftes, from which we ought verely to withdraw our selves, howbeit they cannot be avoyded other wayes then by the true expounding of Gods word, yea and that but only of them, whom the Lord himself hath taught by the ministration he hath committed to us.

24. The good men moreover hearing, that Christ in the sacramente is presently geven, receyved and had, do imagyne a certaine presence of place, and many tymes they fantsye also, that God himself is bounded in a place, havyng a body, even as he were a man.

25. They must therfore be contynually taught that these heavenly misteries do passe all mens capasityes, and that they must be perceyved and knowen in the only word of God, so that all worldly fasions must be far from our mindes, because the word of God declareth Christ to be a very man, havyng the bodye of a man, in the which body he departed this world, and was caried into heaven, he may not therfore by no worldly maner be sought for in this world, but after such sort as he offereth himselfe, beyng in heaven, to be received of us. Which things are not knowen by sense and reason, but by faith.

26. As for these heavens, because they be above all the heavens, I dare not by the predicamente of our reason discusse what they be, but by the wordes of the scripture.

But the scripture discribeth them not by the distaunce of places, but by the majestye of God and his blessednes, openly declaring, that such heavenly blys hath not come 128
into the hart of man.

27. I do not perceyve what further knowledge the holy fathers would geve, writing of the proper place of Christes body in heaven, but that we should observe the propertye of both the natures in Christ. So that as it is the propertye of the godly nature *to be in every place, and to fulfyll all things, even by his substance;* so it is the propertye of the nature of man, to be lymited in place and state, not to be spread abroade in many or in all places at once. These things agree with the scripture, albeit we place not Christes body in heaven after the maner of the fourth booke of Aristotle's Naturalls. Yea, let us hardly kepe our selves in such things that the scripture do speake of the heavens, and of Christes sytting in heaven.

28. I have a conscience in so high misteries, to allow such kinde of speaking as is not taught in the scripture, though such be much used, yea and that by the authority of the holy fathers, for to what point, through such speakyng, the devyll and antychrist hath brought us, we all lamentably complayne.

29. Wherfore with reverence, and in a true meanyng, I wyll understand the sayinges of the holy fathers as touching the mutation of the sygnes. I wyll never graunt their sayings so to be taken, as to mutch straunge from gods worde, and after such sort as men myght now a daies be overthrowen with Antichristes doctrine into the idolatrye, which of all other is most detestable.

30. So likewyse if any thing may be found, that the holy fathers have wrytten of Christ placed in heaven, more then the scripture doth certaynely teach, I wyll not without reverence refuse it, nor yet wyth any man contend therin, for I have nothing to say that such writyng is contrary to any place of scripture. I do but only desyre

that no necessary doctrine be made therof, and that I may be suffered to abyde in the playnes of Gods written word.

31. But they will say, that a man well expert in faith, when he heareth that Christ is present in the holy supper, and is geven, receyved, and had with the bread, cannot refraine but imagine such a presence of Christ in the bread as is there placed, or els like to such a thing as hath a place.

32. I cannot se how the wordes of the Holy Ghost ought to be refourmed, because of the weakenes of our understanding, either that we should allow such utteraunce of wordes, wherby it might appeare that the Holy Ghost had not uttered the matter circumspectly and strongly inough, yea and that most aptly and effectually, as well to the edefying of faith, as to the putting away of all errours.

33. These now be the wordes of Christ: *Where two or three be gathered in my name, ther am I in the mydst of*
129 *them.* In the name of Christ we assemble together at the Lords Supper rightly ministred. In the world we be, yea and somewhere placed, and whersoever we be, Christ is among us, which notwithstanding is not in the world, and also dwelleth in our hartes. But we cannot perseive nor attaine it, neyther by our sense nor by reason, but by faith. For how can the head be away from his body? Wherfore I defyne or determine Christes presence, howsoever we perceive it, either by the sacraments or by the word of the gospell, to be onely the attainyng and perceyving of the commodities we have by Christ both God and man, which is our head raignyng in heaven, dwelling and lyving in us. Which presence we have by no worldly meanes but we have it by faith and take the fruit therof when it is offered us in the word, and in the sacraments. But the force therof we feele in all our parties and powers, what tyme by the spirit of Christ they be sanctifyed and renewed unto obedience and godly lyfe.

34. He is called present by some knowledge of per-

ceyvyng him, even as one may be called present with an other, and so we do say, that they be here present, whom we know by hearing or by syght to be present, but now the thing which we know by faith, is much more certaine then any thing we can know by sence or reason. Why may not we then say that Christ our head is present with his members, when we know by faith that he both liveth and dwelleth in us?

35. They say, that the holy fathers expound the scriptures recording the Lords presence, that Christ by his Godhead, by his majesty, and by his providence, is present with us, yet lyving in this world. Truth it is, but the Lord saith: *I am with you unto the worldes end;* and Paule affirmeth, that *Christ lyveth and dwelleth in our hartes.* Yea and the holy fathers themselves declare, that we have Christ present in the sacrament of baptisme, and in the meate and drink of the aulter, which call that presence carnall that is knowen by our senses, and is set over against the presence which we have by faith.

36. Faith truly embraceth Christ both God and man, and kepeth him present: which by his Godhead is not onely present in the congregation of his saintes and in his members, but is also present in every place. But some cannot be contented, unles we graunt that we have his body and bloud really, carnally and substantially present in the supper.

37. Wyse and good men will eschew all uncertaine wordes in every talk and speaking, how much more are they to be avoyded in Christes sacramentes? Moreover, in the treatyse of Christes sacraments we may justly refuse such straunge wordes as be not used in the scripture, unles they may be perfectly applied for the declaration of Christes truth. For such uncertaine wordes doth more darken the true doctrine, and therfore we must not medle with them, except ther be some consideration of the using of them.

38. I would wysh these wordes *realiter* and *substantialiter* 130

to be altogether refused, neither to be allowed in reasonyng to or fro, because we shall seme to graunt their contraries, and to say that Christ is receyved counterfeytlye and accydently, if we deny him to be received in the supper really and substantiallye.

39. If the matter so require that these words be brought into reasonyng, I would, for the maintenance of Christes truth against the adversaries, among the children of God, defyne these wordes *realiter* and *substantialiter*, as if one would understand by the presence of the Lord really and substantially, that he is received *verely in dede by faith*, and his substaunce is geven in the sacrament; but if he would enterlace any worldly presence with these words, I will deny it, because the Lord is departed this world.

40. I can never admyt or allow these words *carnally* and *naturally*, because they bring in a meanyng that he is receyved with our sences.

41. Hereby I thinke it evydent, agreeable to the holy scripture, and according to the reverence we owe to God and his scripture, and toward the auncient church, that we should frame our selves to the words of the Lord, of his Apostles, and of the auncient Church, and to say that ther is geven and receyved the body and bloud of the Lord, that is to say, very Christ himselfe both God and man, but he is geven with the word and the signes, but received with true faith, and that he is geven and received to the end that we may move and lyve more parfectly in him, and he in us.

42. And I thinke it an easy thing to make answer, when they say that the thing which is already, cannot be received, and that he which cometh to the Lords supper, and hath not Christ in himselfe, receiveth not Christ there, but he receiveth death. Truly Christ must be geven and received of us, tyll nothing of ours be left in us, but he all thing in us, and we wholly in him, and no part in our selfe. And we say that the partaking of Christ, which

we have in baptisme, is strengthened and augmented in the Lordes supper. But ye will say the same is done, what time the gospell being read, or heard, is received by faith. So it is indede, neither hath the Lords supper, or geveth, any other thing els, but that he hath left therin things visible, for the visible words of Christ be applied therin. And they are not without force and effect to the saintes, because they be applied by the Lords ordinaunce, all whose words and ordinaunce, have lyfe and spirite.

43. Wherfore I trust, that hereby men may perceive what I beleve as conserning the gevyng, ministring, receyving, and partaking of the Lords body and bloud in the supper, which doth agree right well with the scripture and with the doctrine of the auncient church. So that after this manner I acknowledge Christ, that is to say the partaking of his salvation to be geven and taken in the holy supper.

44. If I be enquired, who geveth and ministreth the 131
Lords body, I mean the lyvely participation of these things and of Christ wholly, I say, that Christ which is in the midst of his, whose words these be, *Take* and *Eate*, is the chiefe and principal gever of his own selfe, and the minister doth lyke service to him herein when he geveth himselfe, even as he doth when he geveth himselfe in the preaching of the gospell, and in Baptisme. And for this ministration sake, Paule justly doth write, how he by the gospell had begotten the Corinthes unto the Lord, and had written Christ in their harts, and that he had traveled in birth of the Galathians.

45. As touching the use of bread and wyne herein, If I be demaunded, I will answer that they be *signes exhibityve*, that is to say, such signes as do geve the things signifyed, by the which sygnes the Lord doth geve himselfe, being the celestial bread of everlasting life, after the same maner as he gave his disciples the Holy Ghost by the signe of breathing of his mouthe, and likewise as by the laying on of his hands, he gave both bodelye health and ghostly health.

Lyke as he gave syght by the clay made of his spittle, and as he did give circumcision of the flesh, and in such sort as he geveth regeneration by baptisme.

46. We have an everlasting lyfe through the faith we have in the love that God the father hath toward us. This faith hereunto leaneth, is preserved and encreased. For as much as Christ, Gods sonne, giveth himselfe with all his merites unto us, lyveth in us, delyvering us from our synnes, shall raise us from the dead, and bring us to a parfyt heavenly and blessed lyfe. For this cause, that is to say, for the nourishment of thys faith, it was the Lords pleasure to use herein the signes of meate and drincke, and geve his fleshe spiritually to be eaten by the signe of bread, to be eaten bodely; and his bloud spiritually to be dronke, by the signe of wine to be dronken bodely, and so (as it is before said) he geveth in the supper the same partaking of himselfe by the signes, and by his words, which in the sixt of John by words onley he hath set out.

47. If I be demaunded, what maner of joynyng may be betwyxt the glorified body of Christ and ther determinately placed, and the corruptible bread here in earth, conteined in a sensyble place; I answer, even such as is betwyxt the regeneration and the dipping in the water, and as is betwyxt the Holy Ghost, and the breath of Christes mouth, which I do call the *joyning in the covenant.* For so mutch as they that with a true and lyvely faith be partakers of these signes bodely, spiritually receive in dede an assuraunce, with an encrease of the partaking of the Lords body and bloud. So they be members of Christ, flesh of his flesh, and bone of his bones, and therby they grow more and more into the perfection of the same.

48. Whosoever therfore maketh these signes of Christes presence beside the use that the Lord hath appointed them unto, (which is to be eaten and dronken in this sacrament,) bringeth men into abhominable rage and madnes to set up idolatry. Neither receiveth he any thing at all of that
132 food which the Lord geveth to his, that taketh in hand

to eate and drincke these sacraments without a lyvely fayth in Christ, but receyveth death and dampnation to himselfe.

49. Such as be altogether ungodly, say I, that in the holy supper they receive nothing of Christ: such as have faith, and yet make no difference of this meate (as certain of the Corinthes, which were blamed of the Apostle, dyd,) as I cannot deny them to receive Christ in the supper through the faith which they have, even so I will not say that they have eaten Christ. If so be that they do not rightly practyse their faith by the religious dyfference-making of so high misteries, which is the special eatyng of this meate. For such are lyke unto them which taking meate in their mouthes, eyther chew it not, or els, let it not downe, or when it is letten down, digest it not, so that in a little while, or soone after, they vomit it up againe.

50. If I be enquired as concerning the Lords words (*This is my body*) what thing is demonstrate or shewed here, I say, that to the sences it is bread, but to the mynde or understanding, it is the Lords body, even as in all speeches wherin insensible things are exhibited or geven by sensible signes. So that the meanyng is, the thing which by this signe I geve unto you, is my body which is delyvered for you. As the Holy Ghost speaketh of the circumcision, saying, *This is my Covenaunt*, that is to say, the thing that by this signe I ordeine unto you, is my covenaunt to be observed betwixt me and you, &c. After such sort are we wont to speake of the signes which do signifye or betoken a thing, albeit they do not exhibit the thing they betoken, as when we do say of the Emperours image, This is themperour that subdued Fraunce, that is to say he is represented by this image. Gen. xvii.

51. I object or say against transubstantiation: *This cup is the new testament; This*, that is to say, Circumcision, *is my covenaunt*, and, *the word is made flesh*, we may not conclude and determyne either the *Cup* or the *circumcision* to

be chaunged into a covenaunt, and the *Word* to be chaunged into flesh. We may not therfore determyne and conclude by these wordes of the Lord, which in gevying of bread did say; *Take, this is my body*, that there is a chaunge of the bread into the Lords body. For there is no maner of such speaking, no not in all the scripture, that do shewe such an alteration called a *Transubstantiation*, as the *papistes* do imagine. For wythout sure auctoritie of the scripture, no Article of the faith may be ordeyned.

52. And so I thinke it evident, that three thinges are geven and received in the Lords supper of them that rightly communicate at the Lords table. First bread and wine, nothing in themselfe chaunged, but that they are, by the wordes and the ordinaunce of the Lord, made all onely the sygnes. Secondly, the selfe body and bloud of the Lord, that by these we maye the more parfectly communicate in the participation of the regeneration, or rather, to have the more parfyt partaking of these, or else, that they may be of more perfection in us. Thirdly, the establishing of the new Testament of the forgevenes of synnes, or of us by election to be made the sonnes of God.

133 53. I call the signs, after the mind of Ireneus, an *earthly thing*. The partaking of the Lord to be as the effect therof, I call the establishing of the new testament the *heavenly thing*, and therefore to be laid hold upon only by faith, and not to be wrapped in with any worldly imaginations.

54. And forasmuch as in the supper, we be not all only admonished of one Christ, and of the partaking of him, but also we do receive him, I had leaver yet say, according to the Lords words: *Take and eate*, &c. that in the bread and the wyne, the body and bloud is geven, and that they signify the Lord. So that the bread here, is as well a sign of the Lords body exhibitive, I mean, which geveth the thing signifyed, as to be but a bare signe. Wherfore certain of the fathers have well used herein the word of *Representing*. For truly I think we must most chiefly ex-

pres the thing that is here most principal. For this word *Accipite*, is all together a word of gevyng or delyvering.

The Lord geve us grace that we may all speake one thing to the edyfying of the faith among us.

Amen.

Subscribed.

Martin. Bucerus D. Professor.
Theologiæ Cantabrigiæ.

NUM. XLVII.

Bishop Hoper to the Clergy of his Diocess of Glocester.

To the glory of God the Father, the Son, and the Holy Ghost.

FORASMUCH as of all Charges and Vocations, the Charge of such as be appointed to the ministry and function of the Church is the greatest; it is to be provided and foreseen, that such as be called and appointed to such Vocation and Office, be such as can satisfy the said Office. Which may be done as S. Paul saith, two manner of wayes. The one if they be of sound doctrine, apt to teach, and to exhort after knowledg, and able to withstand, and confute the evil sayers. The other, if their Life and maners be unculpable, and cannot justly be blamed: Which consisteth in this; if the minister be sober, modest, keeping hospitality, honest, religious, chast; not dissolute, angry, nor given to much wine, no fighter, no covetous man, such as governeth wel his own house, and giveth an example of vertue and honesty unto others. For as the godly life and conversation of the Parson, or Doctor, doth no less avayle in the reformation of others, then the doctrin it self; so likewise they, who have no respect nor regard what evil, mischievous and devilish example of life outwardly appeareth to be in them, cannot have in them any just authority to reform or correct the faults of others. For by what just

E MSto. privato.

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means canst thou reprehend and blame any other in that fault, wherin thou thy self art to be blamed? Or by what occasion canst thou preach chastity, or desire to have the same in another man, when as thou thy self, despising both God and holy matrimony, dost other nourish or keep a whore, or concubine at home in thy house, or else must defile other mens beds? Nother is he any thing les to be ashamed, that wil persuade others to Live in sobriety, he himself being drunk. Wherfore what authority shal he obtain or get unto himelf and his ministery, which is daily seen and marked of men, to be a common haunter of alehouses and tavernes, of whores, cards, dice and such like.

Hereby shal you perceive and know, how that the old Priests and pastors of Christs church did by their truth and gravity, subjugate and bring under the hardnecked and stif, stubborn Ethnicks, and caused them to have the same in fear. In so much that the wicked Emperor Julian caused the priests of the Pagans to order their lives according to the lives of the others. But look what authority and reverence the old severity and gravenes of the Pastors and Priests did bring unto them at that time, even as much shame and contempt (or else a great deal more, as I fear) doth the Letchery, Covetousnes, Ambition, Simony, and such other corrupt maners, bring unto most priests, pastors and ministers, that be now in our dayes, of al men. Wherfore I being not forgetful of my office, and duty towards God, my Prince, and you, do desire and beseech al you, for Christs sake, who commanded that your Light should so shine before men, that they seing and perceiving the same, might glorify the father, which is in heaven.

Give your diligence, Welbeloved brethren, together with me, so that the dignity and majesty of the order of Priests, being fallen in decay, may not only be restored again, but that first and principally the true and pure worshipping of God may be restored; and that so many souls being committed to my faith and yours, may, by our wholsome doctrin and cleannes of conversation, be moved unto the true study of perfect charity, and called back from al error and ignorance; and finally, to be reduced and brought unto

the high Bp. and Pastor of Souls, Jesus Christ, and to the intent yee may the more easily perform the same, I have, according to the talent and gift given me of the Lord, collected and gathered out of Gods holy word, a few Articles: Which I trust shal much profit and do yee good. And if that any thing shal be now wanting or lacking, I trust by the help of your prayers and good counsil, they shal be shortly hereafter performed. Let every one of you therfore take good heed to approve your selves faithful and wise ministers of Christ. So that when I shal come to visit the Parishioners committed to my Cure, and come from God and the Kings Majesty, yee be able not only to make answer unto me in that behalf, but also unto our Lord Jesus Christ, judge both of the quick and the dead, and a very streit revenger of his church. Thus fare you wel unto the day of my coming unto you.

NUM. XLVIII. 135

Hoper, Bishop of Glocester, to Sr. William Cecyll, Secretary of State.

THE grace of God be with you, Amen. Syns my comming down, I have byn at Worcestre, gentle Mr. Secreatori, and thought not to have departid thense, til I had set thinges in a good order, as nere as I could. But the negligence and ungodly behaviour of the ministers in Gloucestershire compellyd me to retourne, except I shuld leave them behynd as far out of order, as I should fynd the other, to whom I am going unto. I have spoken with the greatest part of the Ministers, and I trust within these six dayes to end for this time with them al. For the love of God cause the Articles, that the Kings majesty spake of, when we toke our othes, to be set forth by his autorite. I dout not but they shal do mouch good. For I wil cause every minister to confesse them openly before there Parisheners. For subscribing privatly in the paper, I perceave, Sir W. H. MSS.

little avaylyeth. For notwithstanding that, they speak as ivel of godd faith, as ever they did before they subscribyd. I left not the Ministers of Gloucestershire so farre foreward, when I went to London, but I found the greatist part of them as farre backward at my commyng home. I have a great hope of the people. God send good Justices, and faythful ministers in the Church, and al wil be wel.

For lack of hede Corne so passith from hens by water, that I fere mouch we shal have great scarsite this yere. Doubtles men that be put in trust, do not there dewties.

The Statute of Regrators is so usid, that in many quarters of these partes it wil do little good: and in some parts, where as licence by the Justices wil not be grauntyd, the people are mouche offendid, that they shuld not, as wel as other, bagge as they were wount to do.

God be praisid yet al things be quiet, and I trust so wil contynew. Thus desiring God to contynew you long in health to his pleasure, fare ye wel: and for gods sake do one yere, as ye may be hable to do another. Your health is not the surest: favour it as ye may; and charge it not to farre. Ye be wyse and comfortable for others; be so for your self also. I pray you let god be the end, where unto ye mark in al your doyngs. And if they for lack of knowledge then happen otherwyse then ye would, the thing ye soughte shal partly excuse your ignorancie, that may happ to mysse men in weighty afferes. If ye se the meanes godd, and yet ivel follow of them, content your self with patience. For the second cause, when god wil, be it never so like to bring forth the effect, mysseth her purpose: as ye know by Wise mens counsells, that rulyd in Commune wealthes before you. God geve his grace to loke alwayes upon hym, and then with mercy let hym do his holy wil. Glouc. 6. Julij, 1552.

Yours with my dayly prayer John Hoper,
Busshop of Worcestre.

To the Rt. Honorable my singular frynd
Sr. William Cecill Kt. one of the
Kings Majesties chiefest Secretories.

Another of the same Bishop to the same Person. 136

THE grace of God be with you for ever, Amen. I have wroten herewith long letters to the Councel; yet not so long as the matter conteynyd in them doothe requyre. I trust it wil be your chaunce to read them, that the mater may be the better understand. Ye know I am but an ivel Secretarie, Do the best ye can they may be wel taken. It is truth that I write, and goddes cause. Let god do as his blessid pleasure is with it. I have send the maters, that these two Canons, Johnsonne, and Joyliffe dislyke, in writing. Where by ye may understand what is said of both partes. The Disputation Mr. Harley can make trew relation of, and how unreverently and proudely Joylyffe usyd both hym and me. Sir W. H. MSS.

For as mouch as my jurisdiction cessith until the Letters patent be past for both churches, these shal be to praye you to optayne the Kings Majesties letters for my warrant in the mean tyme. For in case I do not at this tyme take accompt of the clergy in Worcestre and Glocestreshire, how they have profityd syns my last examining of them, it wil not be wel. Also souch as I have made superintendents in Gloucestreshire, if I commend not my self, presently, there wel doings, and se what is ivel donne, I shal not see the goodd I loke for. Ah! Mr. Secretarye, that there were goodd men in the Cathedral churches! god then shuld have mouche more honour then he hath, the Kings Majesty more obedience, and the poore people better knowledg. But the realme wantith light in souche churches, where as of right it owght most to be. I suppose ye had hard, that there shuld be a great spoyle made of this church hyre. For what can be so wel donne, that men of light conscience cannot make, by suggestion, to appere ivel? Doutles the things donne be no more then the express words of the Kings Majesties Injunctions, commandyd to be donn. And I darre saye, there is not for a Churche to preach Goddes word in, and to mynyster his holy Sacraments, more godly within this realm. But, Mr. Secretarie, I see mouche myschefe in mens hartes by many tokens, and souch as

speak very fere meanith craufully, and nothing less then they speake. I have to good experience of it.

Thus god geve us wysdome and strength, wyselye and stronglye to serve in our Vocations. There is none that eatith there bread in the swet of there face, but souch as serve in public Vocation. Yours is wounderful, but myne passith. Now I perceave private labours be but playes, nor private trobles but ease and quietnys. God be our help, Amen. I pray you send me my jurisdiction assone as may be. Worcestre, 25 Octobris, 1552.

Yours, and so wil be whylles I live,
with my prayer John Hoper,
bushope of Worcestre.

Postscript. When that I perceavyd my request for jurisdiction made before unto you, upon further deliberation I thought it good to unrequest that againe; praying you to make no mention of it: and therupon wrote the letters to
137 the Councel anew. The cause is, I send for a President, to se the jurisdiction, how it is gyven in the like state as I am. Which pleasith me not. Therefore, goodd Mr. Secretarye, let it pass til I write unto you again.

NUM. XLIX.

A Popish Rhime fastned upon a Pulpit in K. Edwards reigne.

Foxij MSS.

THIS pulpit was not here set,
For knaves to prate in and rayl.
But if no man may them let,
Mischef wil come of them, no fail.

If God do permit them for a tyme
To brabble and ly at their wyl,
Yet I trust or that be prime.
At their fal to laughe my fill.

Two of the knaves already we had,
The third is comyng as I understand,
In al the yerth ther is none so bad,
I pray God soon ryd them out of this land.

Prowder knaves was ther never none,
So false they are, that no man may them trust.
But if God do not send help sone,
They wil lay al in the dust.

Al christen men at us now laugh and scorne
To se how they be taking of hie and lowe,
But the child that is yet unborn
Shal them curse al on a rowe.

Now God sped thee wel,
And I wil no more mell.

The Answer to the Enemy.

A rope is a fytt reward for such rysshe repers,
As have strowed this Church ageinst the Kings prechers.

THE Pulpits are now replenished with them that prech the truthe,
And Popish traitors banished, which seemed to you great ruthe.
But yf you and the Freers were clean owt of this land,
This realme to the last years, ful firme and sure should stand.

When such as with you trust shal al ly in the dust,
And ryse thereout agayne unto perpetual payne,
With them that laugh and scorne eyther at hye or lowe,
Had better not been borne such evil seeds to sowe.

Yee pray God spede them wel, and ye wil no more mell;
Forsothe ye have said wel; But if ye may be knowen,
Ye are like for to be taken, and quartered like a baken,
And of your frends forsaken, for these sedis ye have sowen.

Like as the last yere Traitors were knowen, 138
By standing in the felds with weapon and swordes,

So this year their treason is sowen,
In traiterous bills and railing words.

Some of their carcases standith on the gates,
And their heads most fyttely on London bridge.
Therefore, ye Traytors, beware your pates,
For yf ye be founde, the same way must ye tridge,

God save the Kings Majestie long for to reigne,
To suppresse al rebells, and truthe to maynteyne.

An old Song of John Nobody.

I.

Privati MS.

IN December, when the dayes draw to be short,
After November, when the nights wax noysome and Long;
As I past by a place privily at a port,
I saw one sit by himself making a song.
His last talk of trifles, who told with his tongue,
That few were fast i'th'faith, I feyned that freake,
Whether he wanted wit, or some had done him wrong.
He said, he was little John Nobody, that durst not speak.

II.

John Nobody, quoth I, What news? thou soon note and tell,
What maner men thou mean, that are so mad.
He said, These gay gallants, that wil construe the gospel,
As Solomon the sage with semblance ful sad,
To discus divinity they nought adread.
More meet it were for them to milk kye at a fleyke.
Thou lyest, quoth I, thou Losel, like a leud lad.
He said, he was little John Nobody, that durst not speak.

III.

Its meet for every man on this matter to talk,
And the glorious gospel ghostly to have in mind,
It is sothe said that Sect, but much unseemly scalk,
As boyes babble in books, that in Scripture are blind:
Yet to their fancy soon a cause wil find.
As to live in lust, in lechery to leyke.

Such Caitives count to be come of Cains kind,
But that I little John Nobody durst not speak.

IV.

For our Reverend Father hath set forth an order,
Our service to be said in our Seignours tongue:
As Solomon the sage set forth the Scripture,
Our suffrages, and service with many a sweet song,
With Homilies and godly books us among.
That no stiff, stubborn stomacks we should freyke.
But wretches nere worse to do poor men wrong.
But that I little John Nobody dare not speak.

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V.

For Bribery was never so great, since born was our Lord,
And Whoredom was never les hated, sith Christ harrowed Hel:
And poor men are so sore punished commonly through the world.
Thus would it grieve any one, that good is, to hear tel.
For al the homilies and good books, yet their hearts be so quel,
That if a man do amiss with mischefe they wil him wreake.
The fashion of these new fellows, it is so vile and fell,
But that I little John Nobody dare not speake.

VI.

Thus to live after their lust, that life would they have,
And in letchery to lyke al their long life;
For al the preaching of Paul, yet many a proud knave
Wil move mischiefe in their mind both to maid and wife;
To bring them in advoutry, or else they wil strife,
And in brawling about baudery, Gods Commandments break.
But of these frantic il fellowes few of them do thrife.
Though I little John Nobody dare not speak.

VII.

If thou company with them they wil currishly carp, and not care,

According to their foolish fantacy, but fast wil they naught.
Prayer with them is but prating; Therefore they it forbear.
Both Almes deeds, and holiness, they hate it in their thought.
Therefore pray we to that Prince, that with his bloud us bought:
That he wil mend that is amiss. For many a man ful freyke
Is sorry for these Sects, though they say little or nought,
And that I little John Nobody dare not once speake.

VIII.

Thus in no place this Nobody in no time I met,
Where no man then nought was, nor nothing did appear;
Though the sound of a Synagogue for sorrow I swett,
That Hercules through the eccho did cause me to hear.
Then I drew me down into a dale, wheras the dumb deer,
Did shiver for a shower, but I shunted from a freyke.
For I would no wight in this world wist who I were,
But little John Nobody, that dare not once speake.

NUM. L.

John a Lasco's Letter from Embden, signifying the dangerous condition they were in, and the Persecutions they expected.

Clarissimo viro Domino Sicilio, a consilijs et libellis supplicibus Illustrissimi Domini Protectoris: Domino et fratri meo observandissimo.

Sir W. H. MSS. [Now in the British Museum. MS. Lansd. ii. 30.]

S. CUM mihi ad alios scribendum istuc esset, facere non potui quin ad te quoque scriberem, Vir Clarissime, memor videlicet illius, quòd te mihi istic delegerim, cui mea omnia nota præ alijs esse velim. Volui itaque tibi de meo huc

reditu significare: nempe me felicissimo itinere, gratia Do- 140
mino, usum: et me ex Anglia in Frisiam Orientalem, intra triduum, trajecisse. Navis præfectum a Domino Protectore nobis additum habebamus, virum optimum et fidelissimum: qui Dominum Comitem Bremam usque est sequutus, ut certi aliquid, opinor, ab illo vobis adferat. Ego quæ scio ad Dominum Cantuariensem omnia perscripsi, ut Illustrissimo Domino Protectori exponat: quæ tibi quoque incognita non fore puto. Scripturus alioqui eadem ad te omnia, si non id parum necessarium, adeoque et supervacaneum esse judicarem. Nos hic crucem certissimam expectamus, et ad eam perferendam mutuo nos in Domino cohortamur, cum invocatione nominis sancti sui: ut per patientiam et fidem, ferendo, superemus omnia, quæcúnque in nos permittere ille volet, ad nominis sui gloriam, et nostri probationem: certi illum curam nostri habere, et ita potentem esse, ut omnes omnium hostium phalanges, quicunque sint tandem illi, unico oris sui verbo sternat momento uno: et rursum ita bonum, ut ne pilum quidem temerè e nostro capite detrahi patiatur, etiamsi nos totus mundus impetere conetur. Támque nobis malè velle non possit unquam, quàm mater infanti suo, quàm denique oculi quisque sui pupillæ malè velle non potest: imo vero, quàm non potest non esse perpetuò Deus, Laudandus in omnibus quæcúnque in nos permittit: cum nihil in nos alioqui nisi nostro ipsorum bono, inque nostram adeo salutem, permittat. Huic igitur nos totos committimus, et cum omni tolerantia expectamus quicquid in nos permittere ille velit. Si nos hinc pelli contingat, scis quinam sit animus meus. Quòd si quid tu interea de mea istic vocatione intellexisti, quemadmodum ad te ex Jermouth scripseram, aut siquid te adhuc intelligere posse putas, quæso te, Vir integerrime, ut mihi per amicum hunc et fratrem meum, Robertum Legatum, gentilem vestrum, civem nostrum, significare velis. Germania ferè tota, præter Saxonicas (quas vocant) et Maritimas civitates, ac Principes aliquot, *Interimizat.* Helvetij legatos Cæsaris, qui ad repetendum Ducatum Subaudiæ venerant, finibus suis non auditos, ut dicitur, excedere jusserunt. De me plura hic Robertus noster. Vale. Uxorem tuam, Dominum Czechum nostrum, Dominum Morosinum diligenter salvere jubeo:

méque vobis omnibus totum ex animo commendo. Raptim. Æmdæ, nona Aprilis, Anno 1549.

Tui studiosissimus,

Joannes à Lasco,

manu propria.

Cuperem scire num fructus aliquid attulerit, mea illa nondum absoluta ad herum tuum admonitio, quam tibi a Domino Florentio nomine meo traditum esse non diffido: et num putes illam mihi porro absolvendam esse. Doctori Turnero multam ex me salutem dicito, quæso.

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NUM. LI.

A Lasco's request, that those of his church might have a Warrant from the Kings Councel, that they might not be disturbed for not coming to their parish churches.

Clarissimo Viro Domino Guilhelmo Cecilio, Secretario Regio dignissimo ad manus.

Sir W. H. MSS. [MS. Lansd. ii. 94.]

RURSUM perturbantur quidam ê nostra Ecclesia tam in majore, quam in minore Sudwerk, Vir clarissime, et carceres illis intentantur, nisi ad suas parœcias veniant. Faciunt autem id non Pastores ipsi, sed ædiles; qui Præfecti Ecclesiarum vocantur. Qua de re cum Domino Reverendissimo Cancellario heri egi. Et ille jussit, ut cum tua humanitate agerem, ut ipso præsente in Senatu hodie a prandio res per tuam humanitatem proponeretur: pollicitusque est, se nobis adjumento esse futurum in Senatu, ut mandatum in scripto ad omnes Parœcos et Ecclesiarum præfectos in Sudwerk et sancta Catharina obtineamus, ne nostri ab illis deinceps, hac in parte, molestentur. Sed ejusmodi mandatum obtineri oporteret, quod per nos illis offerri, qui nostros molestant, et demum per nos etiam adservari possit: ne deinceps novis rursum mandatis impetrandis (si forte ita incidat) molesti semper et Senatui ipsi Regio, et tuæ humanitati esse cogamur. Venturus eram ipse ad tuam humanitatem, sed per gravissi-

mum capitis dolorem profectò non licuit. Mitto tamen ad tuam humanitatem hunc fratrem nostrum, qui est unus è Senioribus nostræ Ecclesiæ. Oroque ut illum benigne audiat et absolvat. Commendo me diligentissime humanitati tuæ.

Tuæ præstantiæ addictissimus,

Joannes à Lasco,

[Novemb. 1552.] manu propria.

NUM. LII.

Michael Angelo, Preacher to the Italian Congregation, his complaint against some of his flock, with a list of their Names.

Clarissimo Domino Sycilio, Serenissimi Regis Angliæ, &c. a Secretis; Michael Angelus Florius Florentinus, Italorum Concionator. S. D.

CUM diebus elapsis meam tibi enarrarem inopiam et necessitatem, ac meorum Italorum impietatem, mihi imposuisti, ut eorum Italorum nomina, quos opus erat ut convenires, tibi significarem, et idcirco in calce harum mearum reperies, et cum absque interturbatione seriorum negotiorum tuorum hos omnes, unà vel separatim, convenire poteris, mihi non exiguum præstabis favorem, ut te facturum spero. Hi omnes polliciti sunt Reverendissimo Cantuariensi, mihi omnia necessaria providere, et ab eis de mense Januarij accepi tantum, quinque libras. At postquam viderunt et audierunt me tam aperto Marte adversus Papæ dogmata, hypocrisim et tyrannidem concionantem, ac eorum incredulitatem et duritiam cordis arguentem, me omnino deseruerunt. Sed hoc fere nihil est. Non enim ipsi impudentes erubescunt ore vipereo mihi et evangelio Christi (quod sincere annuntio) detrahere; Et, quo ausu nescio, (cum omnes habeant privilegia libertatis, quemadmodum veri et naturales Angli, et juraverint eamet servare mandata, quæ servare tenentur Angli omnes,) quotidie audiunt Sir W. H. MSS. 142

Missas ; quas si audirent Angli, pœnas luerent. Et cur isti, ut merentur, non corriguntur ? Et si ipsi quotidie nova privilegia, et novas immunitates a Serenissimo Rege petere non verentur, et nonnunquam obtinent, cur illis non præcipitur, ut faveant Evangelio, et abrenuntient Papæ, et dogmatibus ejus ? In Scriptura divina jubentur rebelles Deo, legibus, et judicibus sanctis, interfici sine misericordia : ut patet Deut. 13. & 17. Eliseus ille tam Deo gratus Propheta, jubente ipso Deo, inunxit Jehu in regem ad hoc, ut et domum Achabi prorsus extirparet, ac Sacerdotes omnes Baal interficeret. Jure igitur optimo possunt et debent hii omnes, cum adversentur et Evangelio, et hujus tam Sancti Regis sanctionibus, nempe pijs. Tuæ prudentiæ et pietati hoc meum negotium committendum jure existimavi, cum sis verè unus ex his, quibus ait Dominus et Servator noster Christus, *Elegi vos de mundo, ut eatis, et fructum afferatis, et fructus vester maneat.* Certus igitur sum, quod nihil eorum omittes, quæ ad Dei gloriam, Evangelij laudem, et meam Salutem pertinere agnosces. Vale.

Italorum Nomina,

D. Carolus Rinuccinus.
D. Guido Cavalcanti.
D. Batista Cavalcanti.
D. Bartholomeus Fortini. } Florentini omnes.

D. Azalinus Selvagus.
D. Benedictus Spinola.
D. Antonius Bruschetto. } Januens.

D. Christoforus Mediolanensis.
D. Batista Burrone, Mediolanensis.

D. Marcus Antonius Erizo.
D. Evangelista Fonte. } Veneti.

D. Petrus Ciampante. Lucensis.

D. Nicolaus de Nale.
D. Andreas de Resti. } Ragusienses.

NUM. LIII. 143

Michael Angelo endeavours to appease the Secretary, greatly offended with him for a gross miscarriage.

Clarissimo Viro, ordinis equestris, Domino Gulielmo Sycilio, Serenissimi Regis Angliæ, &c. a Secretis, Michael Angelus Florius, S. P. D.

SUBODORATUS hisce diebus elapsis miram illam tuam charitatem, qua me piè complecti solebas, magnitudine labis, qua nunc me commaculari contingit, victam fuisse; teque adversus me ita excanduisse, ut me scelerosis omnibus indignitate excellere judicares. Quæ cum animo mecum volutare cepissem, arbitrabar consultum fore, si ad te scriberem, remque omnem, ut se habet, non ut quorunque impudentium lutulenta ora evomere ausa sunt, panderem. Sed pendebat animus, et in diversa trahebatur. Nam verebar nè vehementius in me sevires, audito meo nomine, quod tam præminosum apud te factum est. Verum cum rem altius mecum perpenderim, prorsus mutavi Sententiam, tum quia misantropos non es, tum etiam quia ea opinio, quam de tua pietate, prudentia, doctrina et mansuetudine concepi hactenus, falsa non me lactavit spe. Iccirco his meis ad te litteris provolare audeo, faterique te non injuria me scelerosum vocitasse, quia exsurgentibus quibusdam nebulis de limosa concupiscentia carnis meæ, et obnubilantibus cor meum, per abrupta cupiditatum cecidi, ac præceps cecidi in cœnum, voraginem et gurgitem libidinis et immunditiæ carnis, relicto deo, cujus ira invaluit super me. Sed ut memineris, obsecro, Amplissime Domine, me ex eodem Adamo genitum, ex quo David, ac plerique electi Dei, qui ejusdem criminibus obnoxij fuëre. Ex humo, non ex suamet substantia, ut quidam falso opinati sunt, Deus hominem condidit, non ex durissimo lapide aut chalybe. Quod quidem si perspectabis illum procliviorem aptioremque ad malum reddidit. Si enim naturam nostram humanam sic Deus condidisset (quod impossibile est) ut nunquam peccasset, melior ipso Deo fuisset, (quod absit:) quia natura quæ Sir W. H. MSS.

potest peccare, sicut et non peccare, si semper vinceret, illi naturæ præponenda esset, quæ ideo non peccat, quia impassibilis est. Age dic, ex terræ limo conditus quis non peccat? Et si bonos omnes suos esse velit Deus, non tamen illis potestatem peccandi adimit. Et quisquis naturam nostram quam diligentissimè inspexerit, cum Christo Filio Dei fatebitur, *Neminem præter unum Deum bonum.* In me igitur in hujus criminis fæcem prolapso naturam, Amplissime Domine, attende, in te vero, et in alijs ab hac peccati sorde mundis, gratiam Dei, non naturæ virtutem, Laudato. Qui peccantes omnes odisse quærit, neque profecto seipsum diligit. Et si quoscunque reos mortis damnari contendit, neminem vivere patietur. Quis unquam electorum Dei tam mundus ab omni labecula criminis fuit, cui non opus fuerit quotidie rogare Patrem, ut illi sua remittat debita? Nonne omnes habent, quod plangant, et reprehensione conscientiæ, et mobilitate peccatricis naturæ? Et sicut unicuique propter sua peccata Dei misericordia est necessaria, ita uniuscujusque proprium est errantium omnium misereri.

144 Hæc perspicua comperies in unigeniti Filij Dei illo recto sanctoque judicio, ab eo a Phariseis petito adversus mulierem in adulterio deprehensam; qui et legem adulteram damnantem comprobavit, et judices cæterosque omnes terrendo ad misericordiam revocavit. Quærit Deus Opt. Max., ut regna subvertantur erroris, non errantes ipsi, et eos ubique jubet spiritu mansuetudinis instaurendos esse, non odio et persecutione perdendos. Qui igitur vehementi errantes prosequitur odio, eos perdere, non sanare conatur. Sed video hic te corrugare frontem audioque dicere, Num frustra instituta sunt potestas regis, vis gladij cognitoris, ungulæ carnificis, arma militis, disciplina dominantis, et severitas boni patris? Non utique, sed habent ista omnia modos suos causas, rationes et utilitates. Non enim ordinationibus hisce humanarum rerum adversatur remissio, nec contrariatur indulgentia. Quod si fieri contingeret, nobis non attulisset Christus suæ dulcedinem gratiæ, nec tam pijs elogijs mansuetudinem commendasset, sed Veteris Testamenti severiorem legis vindictam comprobasset. Sed quid audeo docere Minervam, et noctuas ferre Athenas? Nonne hæc omnia in sacris didicisti litteris? Nonne fides, nonne pietas, non hæc tandem

ipse te Deus edocuit, cum te viti, quæ est vita nostra, Christo Jesu Servatori nostro inseruit? Moses, cui legitur facie ad faciem Dominus esse locutus, missus ad gentes, et ad fratres suos, ire nolebat, et ad aquas contradictionis quàm graviter Deum offenderit, Dei ipsius testimonio, novimus omnes. Aaron, Dei Altissimi Sacerdos idololatriæ Israelitarum consentiens, ex auro et monilibus fæminarum eorum vitulum fabricavit; illi aram extruxit, ac holocausta immolavit: cui sane facinori simile nec oculus mortalium vidit, nec auris audivit. Jonas propheta præceptum sibi, ut Ninivitis prædicaret, irrupit, ut ad alium locum pergeret, quo missus non fuerat. David rex et propheta, vir utique secundum cor Dei, plus æquo Veneri indulgens, uxorem rapuit alienam, et virum illius interfici curavit. Simon Petrus, cui Dominus pollicitus erat claves regni cœlorum, cum juramento ipsum Dominum suum negavit. Nec tamen ille pijssimus Deus terræ chasmata aperiri jussit, ut vivi absorberentur hi qui legem suam violaverunt: ut suo exemplo doceret omnes, rigorem judicij pietate et clementia frangere.

Defervescat igitur minax tua illa indignatio et formidabilis ira adversus me, demitte furorem. Vir integerrime, misericorditer me prolapsum corripe, et cum dilectione saluti meæ consule, et prospice. Cujus auxilio, consilio, et favore nitar, si tu, qui omnium sacra anchora es, (et numinis loco te habent omnes,) me prorsus tuo destituas auxilio? Quo fugiam extra regnum istud, ut vitare possim, quia aut carne mea et sanguine meo satientur hostium evangelij dentes et ora, aut veritatem illius ipse negare cogar? Non veluti primi parentis Adami est hoc peccatum meum, ut non vetustate, prudentia et pietate sanctorum Dei deleri possit. Cave, obsecro, ne Satanas, per imaginem quasi justæ severitatis, crudelem hanc tibi adversus me suadeat sævitiam. Clamabis fortassis, me indignum esse hoc tuo favore et auxilio. Fateor, sed recorderis, rogo, Deum indignos justificare et servare. Pietas igitur commoveat te, ut velis mihi famulo tuo pereunti opitulari, cujus salus tibi in manu est. Vale, et bene fortunet Christus opt. Max. quod in manibus est, X Kal. Februarij.

145 NUM. LIV.

That the Secretary would procure the Kings letters Patents for a French protestant, to set up a French printing press.

Clarissimo Viro Domino Guilhelmo Cecilio, Regiæ Majestatis Secretario dignissimo, Domino et fautori observantissimo.

Sir W. H. MSS. TAMETSI ejusmodi nunc sit valetudo mea in eo luctu meo, in quo me Dominus, adempta mihi altera mei parte, uxore inquam mea, constituit, ut neque mihi liceat, neque etiam magnopere libeat multa ad multos scribere, Vir Clarissime; tamen fratribus et amicis id a me postulantibus negare non potui, ut in fratris hujus gratiam, qui has perfert, paucis te, pro tua in me benevolentia, meaque in te observantia, interpellarem. Est vir pius et veræ religionis studiosus totius Ecclesiæ nostræ Gallicæ testimonio; cupereteque instituere typographicam Gallicam, in usum earum insularum, quæ subsunt Majestati Regiæ. Ut Anglica, quæ ad religionem pertinent, omnia, Gallicè versa, pro insulis illis excudat. Hac itaque in parte tuo patrocinio juvari postulat; et a me petijt, ut se tuæ humanitati commendarem, ut tuis auspicijs diploma Regium in eum usum obtinere possit. Te igitur oro, Vir præstantissime, ut illi hac in parte tua autoritate adesse velis; cum meâ, tum verò multo magis promovendæ religionis causa. Plura non permittit valetudo. Commendo me tuæ humanitati officiosissimè. Londini, 24 Augusti. 1552.

Tuæ humanitati addictissimus,

Joannes à Lasco.

NUM. LV.

Valerandus Pollanus Superintendent of the Strangers church at Glastenbury, concerning the state of the strangers Weavers, fixed there.

Verè Nobili Viro ac D. D. Gulielmo Cecilio, Equiti aurato, Regij Consilij Secretario, D. ac patrono suo colendissimo.

S. P. Cum his Petrus Wolfus, vir honestus ad vos profi- Sir W. H. MSS. [MS. Lansd. ii. 54.]
cisceretur, putavi non ægrè laturam D. T. si de rebus nostris pauca significarem. Alteras literas, quæ ad Cornishium et reliquos procuratores pertinebant, hodie propter absentiam Cornishij tradidi Regio ministro M. Poais cum Fermario Hijeto, præfecto hujus oppidi, et alijs Officiarijs, præsente D. Clerc, generoso, qui est unus ex ijs, qui præsunt (ut dicunt) *Justices of paix*. Atque hic generosus, cum Latinè et Gallicè nosset, pro sua humanitate interpretem egit, tum mei libelli supplicis exhibiti DD. Consiliarijs; 146
tum nostri pacti cum D. Duce Somerseti. Viderunt itaque consentire per omnia; et id DD. Consiliarijs significant per literas; atque illud etiam, quantas commoditates ex his hominibus sperent. Has literas ipse mecum feram, cum literis eorum qui præsunt rationibus hujus oppidi, quos expectamus ad proximum diem Jovis. Interea id te scire volui, ut pro tua pietate memor sis horum hominum, quibus non video qua ratione impresentiarum possit prospici, quod pascua attinet, nisi Damarium nobis concedatur utendum fruendum, cum hortorum parte aliqua, tantisper dum alia pascua tradantur. Atque ita decreverat D. Dux, imo etiam fecisset jam, nisi Cornishius ille nobis præripuisset turpissima fraude, cum sciret D. Ducem aliter decrevisse ante mortem D. Spelt.

Rogamus igitur T. D. per Christum, ut hujus memor, si quisquam agat apud DD. Consiliarios de pascuis aut de hoc Damario, imprimis horum hominum rationem haberi cures. Quod si feceris, dignum tua pietate facies, et nos tibi æternum devinxeris. Præterea id T. D. scire cupio, quam turpiter Cornishius nostris insidiatus sit statim post meum hinc discessum, cujus tamen hortatu ego istuc profectus

eram. Venit, atque affirmans se habere literas a DD. Consiliarijs, primum blandis verbis, deinde minis nostros cogebat, ut sibi pannos, quos haberent confectos, darent. Ipse vero ex me audierat oppigneratos omnes. Et ut non fuissent mihi quod hic moliebatur. Rogamus itaque ne huic quidquam posthac committatur nostrarum rerum: cum neque nos, nec quod justum est, aut æquum, amare possit. Hæc vera esse ex hoc homine, et ipso M. Poais melius possit T. D. cognoscere.

Hic Petrus Wolfus, Brabantus, multa passus est, et est homo dignus, cui boni faveant. Puto eum T. D. quoque notum. Rogo illum adjuvares. Condonabit T. D. quod tam familiariter agam, tamque inornatè. Sed ornare res ipsa negat, nec fert festinus nuncij abitus. Ego T. D. me et meæ ecclesiæ causam commendo. Dominus Jesus T. D. servet, ac augeat. Glasconij, 3 Novemb. 1551.

T. D. observantissimus
Valerandus Pollanus, Superintendens
peregrinorum ecclesiæ Glascon.

147 NUM. LVI.

The Superintendent earnestly desires, that one Cornish might not bee set over the Strangers there, who had already dealt so illy with them.

Verè nobili Viro ac Domino D. Gulielmo Cecillo, Equiti aurato meritissimo, Supremi Consilij Regij Secretario, Domino, ac patrono colendissimo. In Aula.

Sir W. H. MSS. [MS. Lansd. ii. 68.]

S. P. Etsi mihi non dubium est. T. D. probè memorem esse sermonis nostri postremi de Cornishio, ac deinceps ejusdem per literas commonefecerim: de eadem re tamen iterum et tertiò appellare nec pudet, nec piget, quoniam ita res exigit. Obsecro, per Christum, nec id molestè feras, neque rem istam parvè estimes.

Cum enim, qui præesse debent alijs, ipsos integros ac

justos imprimis esse oporteat; tum qui hominibus istis optimis, ac propter Christum tantùm extorribus præfuturi sunt, eos ipsos sanè quàm integerrimos ac justissimos esse oportet: ni perire honestissimos viros velitis, atque aliò avertere maxima commoda, quæ ab ipsis ad Rempub. perventura erant. In Cornishio porrò, nunquam hi nostri homines, textores, inquam, illi peregrini, vel hilum integritatis et justitiæ, vel candoris deprehenderunt, aut experti sunt. Quapropter illorum precibus solicitatus, T. D. supplex oro, Velis ita causam ipsorum DD. Consiliarijs exponere ac commendare, nè Cornishius, quod jam abipsis contendit, assequatur, ut hominibus istis præficiatur. Mirari satis non possumus, quânam fronte id jam audeat, posteaquam adeò nuper turpissimam suam perfidiam ac malevolentiam prodiderit: nec ignorent, quàm ægrè illum feramus omnes, qui etiam idem quod nunc petimus, a D. Duce postulaturi eramus. Causas autem, et cætera, quæ ad hanc rem pertinebunt, ne diutius T. D. meis literis obtundam, ex hoc tabellario, M. Stephano Le Prevost, qui est Diaconus meus in ministerio Ecclesiæ, plenius cognosces. Obsecro per Christum ut id velis, atque illi fidem habeas.

Omnes nostri, qui T. D. pietatem ac fidem sæpius laudari audierunt, se totos ac sua omnia tibi commendant. Nec dubito fore commendatissimos, quos Christus ipse commendat. Itaque desino. Dominus Jesus T. D. suo spiritu semper magis magísque augeat, ac bonis omnibus exornat. Glasconij, Somerset. 9 Novemb. Anno 1551.

T. D. observantissimus Clientulus,

Valerandus Pollanus, Superintendens

ecclesiæ peregr. Glascon.

148 NUM. LVII.

Some account of the present settlement of their affaires.

Ornatissimo Viro, ac D. D. Gulielmo Cicello, equiti aurato, Senatus Regij Secretioris Secretario, Domino et patrono colendissimo.

Sir W. H. MSS. [MS. Lansd. ii. 69.]

S. P. Quid in negotio bonorum virorum decreverint rationum præsides, etsi ab ipsis non dubito te intellecturum; nolui tamen committere, ut hac in parte dignam tua benevolentia observantiam in me desiderares. Res porro sic habet. Optimus hic Vir ac verè generosus D. Dyer, ut est veræ pietatis amantissimus, ita sanè nostram causam, quantum potuit, juvit et promovit. Nihil tamen impetratum est, præterquam quod nostrisfacta est potestas in Damarium ducendi vaccas, donec de pascuis satis sit factum D. Ducis pacto. Triginta etiam domos jusserunt quamprimum instaurari; ac pecuniam numerarunt, qua æs alienum dissolveremus, contractum hoc toto tempore, quo tam parce a D. Ducis ministris numeratum fuit. Sed in tempus futurum parum liberaliter prospectum est. Vix enim ad bimestre tantum constituerunt, quantum satis sit ad quinque hebdomadas. Omitto quod cum jam lanæ desint, nec quidquam numerarunt hac causa, in brevi nostris hominibus ne cessandum sit, non parum metuendum sit. Crowchius obtulit suas: Sed pretio iniquiore, quam possimus sustinere. Nam multo æquiore possumus a nostris vicinis emere, puta 24s. quod ille 32s. æstimat. Ita nos affligit, et hactenus afflixit penuria pecuniæ. Unica spes reliqua est in D. Dyer, quem longè æquiorem expectamus, modo ad nostrorum usum lanæ ipsius sint accommodæ. Nam præter pretij moderationem; illud etiam addit, quod longum Solutionis tempus nullo fœnore compensari velit. Dominus illi rependat. Utinam huic bono et pio viro DD. Consiliarij pios homines potius commendassent. Nimis enim metuo, ne cupiditas Cornishij insatiabilis nostris fraudi sit. Nam quod Damarij partem retinet, ac usum communem cum nostris, id nullo jure ac nulla causa, vel in speciem honesta, facit: cum sciat vix satis esse ad alenda 30

paria vaccarum. Et cum sibi peteret a D. Duce, non ignoraverit antea D. Ducem nostris decrevisse, id quod tamen (parum religiosè) negavit. Sed testati sunt, Crowchius, Robertus Hyet, et Richardus Pouais ita habere. Proinde non possumus in eo acquiescere, nisi totum Damarium nostris hominibus liberum sit, tandiu fruendum, donec singulis tradantur quinque acræ prati, vel quantum satis erit ad alendam duas vaccas per integrum annum, sicuti pacto D. Ducis constat.

Sed de hoc et alijs plura et certiora, cum venero. Tantum hoc oro T. D. nè sinas offendi DD. Consiliarios magnitudine sumptuum in domuum instaurationem. Nam ea res nihil hactenus ad me pertinebat. Certè magnæ erant hic ruinæ. Sed mirari satis non possum tantos sumptus esse, cum tam parum sit præstitum, id quod ipsi D. Præsides suis oculis viderunt. Nostri hinc multum damni acceperunt. Nam cum angustissimè habitarent, non poterant Anglas ad nendum, Anglos ad alia sua artificia, commodè ad se recipere. Ipsimet non poterant tantum operæ præstare, quan- 149
tum alioqui fecissent. Hincque adeo cum vivendum interea esset, contraxerunt æs alienum Ducis, super quam sperassent, majus. In quo sanè opus erit V. æquitate, nè istis hominibus tam multa debita imputentur, quandoquidem non ipsorum culpa factum est, sed negligentiâ Ministrorum D. Ducis. Boni enim viri nihil magis metuunt quam æs alienum. Quod si semel, cum domibus et pratis promissis, numeraretur quantum opus est ad hanc susceptionem totam, extra omnem metum esset, quin facile possent omni ære alieno Ducis sese liberare.

De me etiam nihil est constitutum, qui 15 mensibus sumptus incredibiles, et labores incomparabiles pertuli, nec obolum accepi. Est enim mihi familia ampla, quæ vix etiam satisfacit negotijs istorum hominum ; quorum causa multæ ac variæ profectiones hoc anno suscipiendæ fuerunt. Si possem impetrare quinquaginta libras stipendij, ego pro omnibus sumptibus, et laboribus præteritis, contentus essem. Nam nè parum esset negotij, jam etiam imposuerunt inspectionem operarum in domuum instaurationem. Sed spero T. D. hac in parte favorem suum non denegaturam apud DD. Consiliarios. Quod si sentiam, nihil vereor quin to-

tum hoc institutum nobis sit futurum Laudi, propter maximas commoditates, quas huic regno sentient evenisse intra triennium, Domino Jesu benè secundante, uti hactenus cæpit. Is T. D. omni felicitate sua beet. Glasconij 27. Novemb. 1551.

T. D. addictissimus Clientulus,

Valerandus Pollanus.

Condonet mihi T. D. quod tam inconditè scribam. Non vacat aliter, per tam multas occupationes ; uti testis erit hic generosus Dom. meæ diligentiæ et sedulitatis, tum in Ecclesiasticis, tum in œconomicis nostrorum rebus procurandis.

NUM. LVIII.

Mr. Calvins advise for the rectifying some abuses in our Church, and University, relating to the alienation and misuse of their Revenues.

A Monseigneur, Monseigneur Le Duc de Sommerset.

Sir W. H. MSS. MONSEIGNEUR, Je ne vous scaurois assez remercier du receueil tant humain, que mon homme a trouve envers vous : non seulement a ce qu'il vous a pleu prendre la poine d'offrir mes livres au Roy ; mais de tout le reste, en quoy vous pouviez declairer une singuliere affection d'amitie, que de vostre grace vous aviez desia assez monstree cy devant. Quant a l'enfant que vous avez receu a vostre service, je n'eusse poynt prins la hardiesse de vous en escrire ; si non
150 que j'eusse pense, qu'il avoit adresse de plus grand bien comme aussi on s'y attendoit. Mais d'aultant plus en suis je obligé a vous, quant je voy que ma faveur a valu quelque chose en cest endroict. Mais pource que tout ce, que j'eu scaurois escrire seroit bien maigre au pris de ce que est en mon cœur, et aussi que vos bienfaictz meritent j'ayme

mieulx me depporter de vous en faire plus long propos. Seulement je vous prie, Monseigneur, de me tenir tellement du tout vostre, que si j'avois moien de vous faire de bons Services, il ne tiendroit pas a m'y employer, que vous n'eussiez approbation d'un meilleur vouloir, que je ne le puis exprimer. Je vous eusse faict ces excuses plus tost, ou bien remerciemens, s'il vous plaist les tenir pour telz: n'eust esté le desir que ce gentilhomme avoit de vous presenter mes letteres. En quoy aussi j'appercois l'amitie que vous plaist monstrer envers moy, quant ceux qui meritent bien d'avoir acces envers vous, esperent estre tres bien venus par le moien de mes lettrez.

Cependant, Monseigneur, je ne cesseray de vous recommander ce qui vous est de soy assez cher et precieux: cest que vous procuriez tous jours, et mettiez poine, que Dieu soit droictement honore et servy. Sur tout qu'il se dresse meilleur ordre en l'eglise, qu'il ny est pas encore. Car a ce qu'on dit, il a grand faulte de doctrine pour le simple peuple. Combien qu'il ne soit pas ayse de recouvrer gens propres et idoines pour faire ceste office; toutefois a ce que j'entens, il y a deux grandz empeschemens, ausquelz il seroit necessaire de proveoir. L'un est, que les revenus des Universitez, qui ont esté fondez pour nourrir les escholiers, sont mal distribuez en partie. Car plusieurs sont nourris de bourses, qui font profession manifeste de resister a l'evangile. Tant s'en fault, quilz donnent esperance de maintenir ce qui aura esté la edifie a grande poine et travail.

Le second mal est, que le revenu des Cures est distraict, et dissipe: en sorte qu'il n'y a point pour nourris gens de bien, qui seroient propres a faire l'office de vrays pasteurs. Et par ce moien on y mest prestres ignorans, qui emporte une grande confusion. Car la qualité des personnes engendre un grand mespris de la parole de Dieu. Et puis quant ilz auroient toute l'authorite du monde, il ne leur chault guere de s'acquiter. Je vous prie doncque, Monseigneur, pour faire tousiours advancer en mieulx la reformation, et luy donner fermité permanente a ce qu'elle tienne: qu'il vous plaise employer toutes vos forces a la correction de cest abus. Je croy bien, qu'il n'a pas tenu a vous, que les choses n'ayent esté mieux reglees de prime face. Mais puis

qu'il est bien difficile d'avoir du primier coup, un estat si bien dresse qu'il seroit a desirer, il reste de tousiours insister pour parfaire avec le temps ce que est bien commencé.

Il ne doit pas faire mal a ceux qui tirent aujourdhuy profit du bien des eglises, que les pasteurs ayent nourriture suffisante : veu que chascun se doit efforcer de les nourrir du sien propre, quant ilz n'auroient point de quoy du publicq. Mesme ce sera leur profit de s'en acquiter. Car ilz ne peuvent pas prosperer en fraudant le peuple de Dieu de la pasture spirituelle, en ce qu'ilz privent les eglises de bons pasteurs. Et de vostre part, Monseigneur, je ne doubte pas, quant vous aurez fidelement traivaille a reduire ces choses en ordre, que Dieu ne multiplie d'aultant plus ses bene-
151 dictions en vous. Mais pour ce que je me tiens asseure, que vous estes si bien affectionné de vous mesme, qu'il nest pas besoing en faire plus longue exhortation, je feray fin : apres avoir supplie nostre bon Dieu, qu'il luy plaise vous conduire tousiours par son esprit, vous augmenter en tout bien, et faire que son nom soit de plus en plus glorifie par vous.

Ainsi, Monseigneur, je me recommande bien humblement a vostre bonne grace. De Genesve, ce 25 de Juillet, 1551.

Vostre tres humble Serviteur,

Jehan Calvin.

NUM. LIX.

Sir John Cheke to Dr. Parker, upon the Death of Martin Bucer.

MSS. C.C.C.C. Vol. intit. *Epist. Viror. illustr.*

I HAVE delivered the Universities Letters to the Kings Majesty, and spoken with the Lords of the Councel, and with my L. of Cant. for Mrs. Bucer. I doubt not but she shal be wel and worthily considered. The University hath not done so great honor to Mr. Bucer, as credit and worship to themselves. The which if they would continue in, as they cease not to complain, they might be a great deal

better provided for, then they think they be. But now complaining outright of al other men, and mending little in themselves, make their friends rather for duty towards learning, then for a desert of the Students, show their good wils to the University. Howbeit they if would have sought either to recover, or to increase the good opinion of men, they could not have devised wherin by more duty they might worthily be commended, then in following so noble a man with such testimonie of honor, as the child ought to his father, and the lower to his superior. And altho I doubt not, but the Kings Majesty wil provide some grave learned man to maintain Gods true learning in his University, yet I think not of al learned men, in al points, yee shal receive Mr. Bucers like; whether we consider his deepnes of knowledg, his earnestnes in religion, his fatherliness in life, his authority in knowledg. But what do I commend you to Mr. Bucer, who knew him better, and can praise, whom ye knew, trulier?

I would wish, that that is wanting now by Mr. Bucers death, they would by diligence and wisdome fulfil in themselves: and that they herein praised in others labour to obtain themselves. Wherof I think ye be a good stay to some unbrideled young men, who have more knowledg in the tongues, then experience what is comely, or fit for their life to come.

I pray you, let Mr. Bucers books and scroles unwritten be sent up and saved for the Kings Majesty: that he choosing such as shal like him best, may return the other without delay: Except Mrs. Bucer think some other better thing to be done with them, or she should think she should have loss by them, if they should not be in her 152
ordering.

I do not, Mr. Parker, forget your friendship shewed to me aforetime; and am sorry no occasion serveth me to shew my good wil. But assure your selfe, that as it lyeth long and taketh deep root in me, so shal the time come, I trust, wherin ye shal understand the fruit therof the better to endure and surelier to take place. Which may as wel shortly be, as be deferred. But good occasion is al. The Lord keep you, and grant the Vniversity so much encrease

of godlines and learning, as these causes may compel unwilling men to be ashamed not to do for them. From Westmester 1551. Mar. 9.

Your assured,
Joan. Cheke.

NUM. LX.

Peter Martyr to Bucer, concerning the Oxford Act, Anno 1550.

Quibus artibus instituerint Disputationem Theologicam in Comitiis Oxoniensibus.

S. D.

Ex Bibliothec. C.C.C.C. AD tuas prolixas literas, mihique eo nomine suavissimas, brevi hac mea epistola rescribo: partim, quod tabellarius citius reditum aggressus est, quàm ego speraveram; partim, quod res, de qua me vis cogitare, non est præcipitanda, sed potius quàm diligentissimo examine opus habet. Curabo itaquo ut quàm primum, si certus homo, cui rectè possim literas dare, se offerret, quid ea de re sentio, rescribam. Gaudeo itaque vehementer Disputationes istas hunc habuisse successum, quem sua Providentia Deus illas habere voluit. Vix enim mihi polliceor, cum non adessent Visitatores, aut ulli graves Judices potuisse magnum fructum, ex illis, vel ad Scholam, vel ad Ecclesiam redire. Non quasi de viribus, donísque tibi divinitus collatis, quicquam dubitem, aut bonitati causæ diffidem, sed quod istorum consilium videam. Satis est illis pugnâsse. Qui postea mendacia spargunt. Nunquam desunt. Et Diabolus omnia curat efferri, et per sua membra honorificentissimè amplificari. Quare non miror, si Christus ab initio disputationes Apostolicas miraculis confirmavit. Utinam quandoque dignet istos obfirmatos, suaque cordis duritie gehennæ addictos, eâdem potentiâ coercere, qua per Paulum Elymam Magum repressit: quando non possunt alia ratione adduci, ut veritatem,

instar Magorum Pharaonis, non oppugnent, et suis præstigijs offuscare nitantur.

Quid mihi acciderit, in nostris Comitijs, paucis accipe. Sunt creati Baccalaurei Theologiæ, quos ego de more præsentavi: Cumque illis, ut fit, disputandum esset publicè, respondentem Papistam constituerunt. Opponentes item 153
Papistas, quæstionemque disputandam, maximo silentio suppresserunt: cum soli eam inter se communicassent. Totamque id fiebat, ne illam ego possim cognoscere. Cumque ad eam publicandam exstimularentur, dicebant, ad me non pertinere: Satis esse, ut eam disputaturi inter se nossent. Denique pridie ejus diei, quo disputandum erat post meridiem secunda hora, ut arbitror, questionem publicarunt, et ad valvas Templi affixerunt. Volebant autem defendere suam beatam Transubstantiationem, atque corporis Christi impanationem. Utque me arbitrum recluderent, alium, ut loquuntur, patrem sibi deligunt Doctorem Chedzeum. Ibi Opponentes omnia mea produxissent argumenta. Respondens, ut visum esset, diluisset. Opponentes se dixissent esse contentos allata solutione. Pater loco meo suppositus omnia vehementer approbasset. Mihi vero ea die aut nullus locus dicendi datus esset: (Nam postremæ omnium ad noctem istæ disputationes habendæ erant, postquam Jurisperiti suas partes egissent: Nam illi Doctorem ea die inaugurabant:) Aut siquid mihi dicere licuisset, in ipsa fermè nocte dicendum erat, omnibus jam Auditoribus, et fessis et abeuntibus. Comitia soluta fuissent, et undique victoriam conclamassent, quasi suam causam Oxonii pulcherrimè defendissent. Fuitque tanta hominum turba in his Comitijs, ut vix credi possit. Quotquot enim poterant, undique literis acciverant. Aderant inter alios Capellanus, ut vocant, Wintoniensis, Doctor Seton, et Capellanus Episcopi Dunelmensis.

Istæ sunt adversariorum technæ. His fraudibus pugnare volunt. Sed nescio quo modo, ex insperato noster Vicecancellarius, sive quod timuerit aliquam turbam sive aliqua alia de causa, quæ me latet, interdixit, ne illa die Theologi disputarent. Ego aderam paratus in arena consilium capere, fretus Domini auxilio, quod in eo articulo maximæ necessitatis, et os et linguam esset daturus.

Hæc ideo scripsi, ut nostrorum antagonistarum artes intelligas, et nequid ab ijs simplici animo fieri credas.

G. Haddon. Fuit eo tempore hic mecum vester Vicecancellarius afflicta valetudine: visus tamen est nonnihil recreari. De te multum locuti sumus: et ille inter alia sibi pollicebatur, quod si per valetudinem ei licuisset Cantabrigiæ esse, cum illa inter te et Yungum acciderunt, potuisset illum hominem facile ad modestius agendum adducere. Cupio illum restitutum, cum tibi, ut video, optimè velit, et Religionem candidè amplectatur. Uxor mea, Deo gratia, convaluit, quod mihi et commodum est et jucundissimum; et quod ita tibi sit gratum, ut scribis, ingentes ago gratias. Agnetem tuam, Nicolaumque salutes, et tuum illum socium, qui nobiscum fuit, meo, uxoris, et Julij nomine, qui omnes, unà cum Domino Subdecano, et Domino Carowo, te cumprimis magna salute impertiunt. 20 Septembr. 1550. Oxonij.

Tuus in Christo,
Petrus Martyr.

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154 NUM. LXI.

Peter Martyr to Bucer, concerning their review of the book of Common-Prayer.

Censura libri Communium Precum.

Ex Biblio-thec. C.C.C.C. S. D. Hoc tempore nil mihi potuit, aut optatius aut jucundius, evenire, quam ut censuram tuam viderem librorum sacrorum. Quare, quod eam ad me dignatus sis mittere, gratias immortales ago. Jam rogatus fueram, ut ipse quoque annotarem, quodnam mihi de eo videretur. Et cum, propter ignotam mihi linguam, fuisset data versio D. Cheeki legenda, ut potui de ea colligere, annotavi quæ digna correctione visa erant. Sed quia in versione mihi tradita, complura deerant, ideò multa præterij, de quibus in meis annotationibus nihil dixi. Hæc deinde cum de tuo scripto deprehendissem, in ejusmodi libro contineri, mihi doluit; quod jam ante duos aut tres dies meam censuram Reverendissimo,

qui me pro ea urgebat, attulissem. Cæterùm hoc demum remedium adhibui: Quæ de tuo scripto cognovi defuisse in meo libro, summatim collegi: et cum eadem, quæ tu reprehendisti, mihi quoque non ferenda viderentur, ea in breves articulos redegi: exposuique Reverendissimo, qui jam sciebat hæc ad D. Episcopum Eliensem te scripsisse, me in his omnibus capitibus, quæ illi offerebam, in articulis notata, consentire tecum, ut mutarentur.

In prioribus autem adnotationibus omnia fermè, quæ te offenderunt, a me fuerunt adnotata. Exemplum quidem ad te nunc mitterem: sed non habeo ita descriptum, ut illud possis legere. Tantùm sum miratus, quomodo præterieris de Communione ægrotorum id reprehendere, quod statutum est, si eo die fiat, quo in Dominico habetur cœna Domini, tum Minister partem ciborum secum deferat. Atque ita Communionem in domo ægrotantis administret. Qua in re id me offendit, quòd ibi non repetunt, quæ præcipuè ad cœnam Domini pertinent; cumque, ut tu quoque sentis, arbitror, verba cœnæ magis ad homines, quam aut ad panem, aut ad vinum pertinere. Monui omnino mihi videri, ut coram ægroto, et simul cum eo communicantibus, omnia, quæ ad cœnam Domini necessariò requiruntur, et dicantur, et agantur. Et sane mirandum est, quomodo ea, conspectu ægroti, verba dicere graventur, cui maximè utilia sunt, cum inutiliter eadem repetere velint, quando inter communicandum in Templo vinum in poculo deficere contigerit, cum homines qui adsunt, et sacramenta sumunt, illa jam audiverint. Hæc sunt, quæ putavi alicujus momenti, et cur omiseris, non satis intelligo. In omnibus autem, quæ censuisti emendanda, tuæ sententiæ scripsi. Et gratias Deo ago, qui occasionem suppeditavit, ut de his omnibus Episcopi per nos admonerentur. Conclusum jam est in hoc eorum colloquio, quemadmodum mihi retulit Reverendissimus, ut multa immutentur. Sed quænam illa sint, quæ consenserint emendanda, neque ipse mihi exposuit, neque ego de illo quærere ausus sum. Verum hoc non me parum recreat, quod mihi, D. Checus indicavit; si noluerint ipsi, ait, efficere, ut quæ mutanda sint mutentur, Rex per seipsum id 155
faciet; et cum ad Parliamentum ventum fuerit, ipse suæ Majestatis authoritatem interponet.

De Wintoniensi jam actio quarta in judicio habita est; neque dum respondet, alio spectat, quam ut se a contumacia purget. Verba ejus a Papisticis hominibus, ut docta et acuta prædicantur: a veris autem et sanis judicibus, vafra, subdola, aliena a causa, et, ut uno verbo dicam, sophistica. Quod mihi etiam fit verisimile, cum illum in rebus theologicis non aliter agere animadverterim. Verum quicquid sit, causa omninò existimatur casurus.

Quæ de Hoppero ad me scribis, non potuerunt non videri mira. Certè illis auditis obstupui. Sed bene habet, quod Episcopi meas literas viderunt, unde invidia ego quidem sum liberatus. Et illius causa sic jacet, ut melioribus et pijs nequaquam probetur. Dolet, dolet, inquam, mihi gravissimè talia inter Evangelij professores contingere. Ille toto hoc tempore, cum illi sit interdicta concio, non videtur posse quiescere; suæ fidei confessionem edidit, qua rursus multorum animos exacerbavit. Deinde queritur de Consiliarijs, et fortasse, quod mihi non refertur, de nobis. Deus felicem catastrophen non lætis actibus imponat.

Doctor Smithus, quondam Oxonij Professor, qui me de votis monasticis præterita jam æstate lacessivit, nunc librum, Anglicè scriptum, contra Dominum Cantuariensem edidit de re sacramentaria. De quo, cum lingua mihi sit ignota, nequeo judicare. Sed tamen sensum ejus, et ineptias, brevi cognoscam. Nam scribit se etiam sub prelo habere, quæ contra me de eadem re composuit. Quanquam hæc ego vel parum vel nihil moror, cum a Satanæ atque Papæ Mancipijs nihil nisi mendacia expectem. Peccata nostra me terrent, atque pertenuis Evangelij fructus: Necnon ex altera parte Cæsaris successus, quem severissimam Dei virgam esse video. Et inter hæc mala nostris peregrinorum ecclesijs vacat nugari.

Est enim inter illas de Templo a Rege concesso exorta magna contentio: adeoque sunt animi eorum implacabiles, et eò exarserunt, ut eorum dissidium per Concilium Regium sit dirimendum. Precor Deum, ut res non male juxta merita cadat.

Multo antea voluissem discedere: sed hodie tandem abeundi facultatem impetravi. Scriptum tuum Petro Alexandro tradam, ut id tibi, cum ipsum perlegerit, remittat. Tibi

vero interim, et omnibus tuis, cuncta salutaria et felicia precor, unà cum Julis, qui vos plurimum salvere jubet. 10 Jan. 1551. Ad Lambeth.

Tuus in Christo,
Petrus Martyr.

Clarissimo et eruditissimo D. D. Martino Bucero, Theologiæ Professori Regio, mihi plurimum observando, Cantabrigiæ.

NUM. LXII. 156

The Archbishops letter to procure Wolf, the Printer, a licence to publish his Book.

AFTER my veray hertie commendations. Thies be to signify unto you, that Rayner Wolf, at my desire, hath fully fynyshed the printing of my Book, for answer to the late Bishop of Winchesters, written against myn of the Doctrine of the Sacrament. And forasmuche as both printing and selling of any matiers in thenglishe tounge is prohibited by a Proclamation set furthe, onles the same matier be first allowed by the Kings Majestie, or vi. of his Majesties privey Counsail, as you shal more plainly perceyve by the Proclamation, which herewith I send unto you: Therfor I hertily pray you to be a sutor to the kings Majestie, or to the privye Counsail, that Mr. Rayner may have licence for the printing and selling of my said Book accordingly. And the same so obtained to send me with convenient spede. For in the begynning of the Terme I thinck it wer veray necessary to be set furthe, for the contentation of many, which have had long expectation of the same. Assone as I shal receyve advertisement, whan the Kings Majestie wil be at Hampton courte, I wil come thither to see his Grace, and do my duty towards the same. Thus fare ye hertily Sir W. H. MSS.

wel. From my Mannour at Croydon, the xxix. of September, 1551.

Your Lovynge Frende,

T. Cant.

To my veray lovynge freendes, Mr. Cecill, one of the Kings Majesties two principal Secretaries. Or to Mr. Cheeke.

NUM. LXIII.

Articles, wherunto Wylliam Phelps, Pastor and Curate of Ceciter, upon good advisement and deliberation, after better knowledg geven by Gods grace and goodnes unto him, hath subscribed, consented and aggreed, willingly without force, compulsion, and all maner of impulsion; and is willing and desirous to set forth the same to his parishioners, for the better edifying of them, and declaration of his new aggreement to Gods verite and holy word.

Foxii MSS.

FIRST, That the holy word of God doth acknowledg, confess, maintaine, avouch, hold and defend, that in the holy Sacrament and Communion of Christs precious body and bloud, the very substance, matter, nature and condition
157 of bread and wine, do remain after the words (as they be commonly called) of Consecration, as verily and truly as they were in substance and matter bread and wine before: Although that the use of the bread and wine in the Sacrament be changed. For whereas before it was common bread and common wine, now by the virtue of Gods word it is made the Sacrament of the precious body and bloud of Christ, and a seal, confirmation, and augmentation of Gods mercy and gracious promise to al men, that receive it in the faith of Christ Jesu, with hatred of sin, and intent, purpose and mind to live always a vertuous life. And that is the very Transubstantiation and change, that God delighteth in,

in the use of the Sacraments, most, that we should earnestly and from the bottome of our hearts, be converted into Christ, and Christs holy commandments, to live a christen life, and to dy from sin, as he gave us example, both by his life and doctrin; and meaneth not, that the bread and wine should in substance be turned or converted into the substance of his body and bloud, or that the substance of the bread should be taken away, and in the place therof to be the substance, matter, and corporal presence of Christs corporal, holy, humane and natural body.

Item, That the same holy word of God doth confess, hold, defend, acknowledg and maintain, that the very natural, substantial, real and corporal body of Christ, concerning his humanity, is only and soly in heaven, and not in the Sacrament and Communion of his precious body and bloud. But whosoever worthily with true repentance, and lively faith in the promise of God, receiveth that holy Sacrament, receiveth Sacramentally by faith al the mercies, riches, merits and deservings, that Christ hath deserved and paid for, in his holy bloud and passion. And that is to eat Christ and to drink Christ in the holy Sacrament, to confirm and seal Sacramentally, in our Souls, Gods promises of eternal Salvation: that Christ deserved for us, not in, or by, his body eaten, but by, and for, his body slain and killed upon the cross for our sinns: as S. Paul saith Col. 1. Eph. 1. 3. Ebru. 2. 7, 8, 9, 10.

As for eating of his flesh, and drinking of his bloud, really, corporally, materially and substantially, it is but a carnal and gross opinion of man, besides and contrary to the word of God, and the articles of our faith, and christen religion: that affirmeth his corporal departure from thearth, placeth it in heaven above at the right hand of God the father Almighty, and keepeth, retaineth, holdeth and preserveth the same corporal body of Christ there, til the general day of judgment, as the word declareth: *From thence he shal come to judge the quick and the dead.*

And that heretofore I have been in the contrary opinion, and believed my self, and also have taught other to believe the same, that there remained no substance of bread and wine in the Sacrament, but the very self same body and

bloud of Christ Jesu, that was born of the blessed Virgin Mary, and hanged upon the Cross, I am with al my heart sorry for mine error, and false opinion, detesting and forsaking the same from the bottome of my heart, and desire God most heartily in, and for, the merits of his dear sons passion, to forgive me, and al them that have erred in the same false opinion by and through my means: Praying them in the tender compassion and great mercies of God,
158 now to follow me in truth, verite and singleness of Gods most true word, as they were contented to follow me in error, superstition and blindness, and be no more ashamed to turn to the truth, then they were ready to be corrupted by falshood. If the holy Apostle S. Paul, and the great Clerk, S. Augustine, with many mo Noble and vertuous members of Christs church, were not ashamed to returne, acknowledge and confess, their error and evil opinions; what am I, miserable creature of the world, inferior unto them both in knowledg, holines and learning, that should be ashamed to do the same? Nay I do in this part thank God, and rejoyce from the bottome of my heart, that God hath revealed unto me the truth of his word, and geven me leave to live so long to acknowledg my fault, and error: and do here before you protest, that from henceforth I will, with al diligence and labor, study to set forth this mine amended knowledg, and reconciled truth, as long as I live, by the help of God in the holy Ghost, through the merits of Jesus Christ, our only Mediator and Advocate. To whom be al honor for ever and ever, Amen.

Subscribed and confirmed 29 of April 1551. in the presence of John Bp. of Gloucester, and divers other ther present.

NUM. LXIV.

The Archbishop to the Lords of the Councel concerning the Book of Articles of Religion.

AFTER my veray humble recommendations unto your good Lordeships: I have sent unto the same the boke of Articles, which yesterday I receyved from your Lordeshipps. I have sent also a Cedule inclosed, declarynge briefly my minde upon the said boke: besechynge your Lordeshipps to be means unto the Kyngs Majestie, that al the Bushops may have authority from hym, to cause all their Prechers, Archdecons, Deans, Prebendaries, Parsons, Vicars, Curates, with al their Clergie, to subscribe to the said articles. And than I trust, that such a concorde and quyetness in religion shal shortely follow therof, as ells is not to be loked for many years. God shal therby be glorified, his truth shal be avaunced, and your Lordeships shal be rewarded of hym, as the setters forward of his true word and gospel. Unto whom is my dayly prayer, without ceasynge, to preserve the Kynges Majestie, with al your honorable Lordeships. From my house at Forde the 24 of this present month of November. Sir W. H. MSS.

Your Lordeshipps ever to commaunde
T. Cant.

To my veray good Lordes of the Kinges Majestie his most honorable Councel.

NUM. LXV.

159

The Archbishop nominates certain persons for an Irish Archbishoprick.

To my veray Lovinge friende Sir William Cecyl Knight, one of the Kinges Majesties principal Secretaries.

THOUGH in England there be many meete men for the Archbushopricks of Ireland, yet I knowe veraye fewe, that Sir W. H. MSS.

wil gladlie be perswaded to go thither. Nevertheless I have sent unto you the names of iiij. *Viz.* Mr. Whiteheade of Hadley, Mr. Tourner of Caunturbury, Sir Thomas Rosse, and Sir Robert Wisdome. Which being ordinarily called, I thincke for conscience sake, wil not refuse to bestowe the talent committed unto theim, wheresoever it shal please the Kinges Majestie to appoincte theim. Among whom I take Mr. Whiteheade for his good knowledge, special honestie, fervent zeale, and politick wisdome, to be most meete. And next him Mr. Tourner, who, besides that hee is merry and witty withal, *nihil appetit, nihil ardet, nihil somniat, nisi Jesum Christum;* and in the lively preaching of him and his wourde declareth such diligence, faithfulness and wisdom, as for the same deservithe much commendation. There is also one Mr. Whitacre a man both wise and wel learned, Chaplain to the Bushopp of Winchester, veray meet for that office, if he might be perswaded to take it upon him.

I pray you commend me unto Mr. Cheke, and declare unto him, that myn ague, whither it were a quotidian, or a double tertian (wherof my Physitions doubted) hath left me these two dayes, and so I trust I am quite thereof: Notwithstanding my water keapithe stil an high colour. Now the most daunger is, that if it come againe this night, it is like to tourne to a quartane. However the matter chaunce, the most grief to me is, that I cannot proceade in such matters as I have in hande, according to my wil and desire. This *Terrenum Domicilium* is such an obstacle to all good purposes. Forasmuche as I perceave that the Kings Majesties progress is altered, I pray you send me the gests of the latter end of his Progress, from this time unto the end, that I may from time to time know where his Majestie shal bee; whom I beseeche Almighty God to preserve and prosper in al his affairs, with his most honorable councel, and al his courte. From my mannor of Croydon, the xxvth. of August 1552.

Your own assured,
T. Cant.

NUM. LXVI. 160

That Mr. Turner, intended for the Archbishopric of Armagh, was come up to court.

To my lovynge frende Sir William Cecyl Knight, one of the Kyngs Majestie his principal Secretary.

AFTER my veray harty recommendations, Now at the last agaynst his wil, Turner is come up unto the courte. He preched twise in the campe, that was by Canterbury: for the which the rebells wolde have hanged hym; and he semed than more glad to go to hangynge, than he doth now to go to Armachane, he alleged so many excuses, but the chiefe is this, that he shal prech to the walls and stalls, for the peple understande no English. I beare him in hande Yes; and yet I dowte whether they speak English in the dioces of Armachane. But if they do not, then I say, that if he wil take the paine to lerne the Irish tonge (which with diligence he may do in a yeare or two) than both his personne and doctrine shal be more acceptable not only unto his dioces, but also thorowe out al Ireland. I commytt hym to your cure praying you to help hym to have as redy a dispach as may be, for he hath but a little money. Sir W. H. MSS.

I have sent the boke of Articles for Religion unto Mr. Cheke, set in a bettre order, than it was, and the titles upon every matier, addynge therto that which lacked. I pray you considre wel the articles with Mr. Cheke, and whether you thynke best to move the kyngs majestie therin bifore my commynge; I referre that unto your two wisdomes.

I pray you let me have your advise unto whom I myght best write concernynge Rayner Wolfe; for I wot not to whom I myght write, but to my Lorde of Northumberlande. The everlyvynge God ever preserve you in this life, and in the life to come. From Croydon the xixth. of September. [Anno 1552.]

Your assured frende,

T. Cant.

161 NUM. LXVII.

Wherein the Archbishop justifies himself and the rest of the Bishops against the charge of Covetousnes.

To my Lovyng frende Sir William Cycil, one of the Kyngs Majesties principal Secretaries.

Sir W. H. MSS. AFTER my most harty commendations and thanks, as wel for your gentyl Letters, as for the copy of the *Pacification*, and for your good remembrance of the two matters, which I desiered you not to forget, the one concernynge the B. of Colens lettres, and the other, Mr. Mowse: for whom eftsonnes I gyve you my most harty thanks.

As for your *Admonition*, I take it most thankfully, as I have ever been most glad to bee admonished by my frendes, accomptynge no man so folish as he that wil not heare frendely admonishments. But as for the sayinge of S. Paul, *Qui volunt ditescere, incidunt in tentationem*, I feare it not halfe so moche, as I do starke beggery. For I toke not halfe so moche care for my lyvynge, whan I was a Scholer of Cambrige, as I do at this present. For altho I have now moch more revenewe, yet I have moch more to do withal; and have more care to lyve now as an Archbuschope, than I had at that time to lyve like a scholer. I have not so moch as I had within tenne yeares passed by CL*l.* of certen rent, beside casualties. I pay duble for every thynge that I bye. If a good Auditor have this accoumpt, he shal fynde no grete surplusage to waxe rich upon.

And if I knew any B. that were covetous, I wolde surely admonyshe hym, but I knowe none, but al beggers, except it be one, and yet I dare wel say, hee is not veray rich. If you know any, I besech you to advertise me, for peradventure I may advertise hym bettre than you. To be shorte, I am not so doted, to set my mynde upon thynges here, which neither I can cary away with me, nor tary longe with them. If tyme wolde have served, I wolde have written of other thynges unto you, but your servant

makynge hast, compelleth me heare to cut of the threde; besechynge almyghty god to preserve the Kynges Majestie with al his councel and familie, and send him wel to returne from his progresse. From my Manor of Croydon the xxj. of July.

Your own ever,

T. Cant.

NUMB. LXVIII.

Purchases made by the Archbishop. Extracted out of K. Edwards Book of Sales.

Anno Regni Regis Edwardi Sexti primo.

The name of the Purchaser.	*The some of Money for the purchase.*	*The Lands.*	*The yerely value of the landes.*	*The rent reserved.*	*The tyme of the issues.*	*The Teste of the Patent.*
Thomas Archiepiscopus Cantuar.	In consider. promis. Dom. R. H. VIII. et perform. Test. sui, ac in escamb. Maner. et Parc. de Mayfeld in Com. Sussex. ac divers. al. terr. et ten. in Com. Midd. Hertf. Kant. Buck. et Ebor. ac pro summa. v^{c}. iiij^{l}. viij^{s}. iiij^{d}.	Rect. de Whalley, Blackborne et Rachdale in Com. Lanc. nuper Monastio sive Abbie de Whalley in eodem Com. Lancastr. modo dissolut. dudum spectan. et pertinent. ac divers. al. terr. et ten. in Com. Lanc. Kant. Surr. London, Bangor, &c.	CCCClxxix^{l}· 2^{d}· *ob.*	lvl· xiiij^{s}· vj^{d}· *q.*	A festo S. Michael. Arch. A^{o}. xxxvij^{o}· H. viij^{ui}.	Test. xxxj^{o}· die Augusti.
Thomas Cranmer Archiepiscopus Cantuar.		Maner. de Sleford in Com. Lincoln, et maner. de Middleton Cheny in Com. Northam. ac divers. al. terr. et ten. in Com. Northam. et Lincoln.	xl· vj^{s}· iiij^{d}· xv^{l}. iiij^{l}· xv^{s}· viij^{d}.	Nichil.	A festo Annunc. B. Marie Virgin. ultimo prædicto.	
Thomas Archiepiscopus Cantuar.	iiij^{c}. xxix^{l}. xiiij^{s}. ij^{d}. Et in complement. Testi Dom. Regis H. VIII. et in consider. Servicij.	Scit. nuper Prioratus de Arthington in Com. Ebor. ac diversa alia Maneria terr. et ten. in Com. Ebor. Not. et Kant.	vl· viij^{s}· iiij^{d}· lj^{l}· xvij^{s}· iiij^{d}. xv^{l}· vij^{l}· x^{s}· xl· xvj^{s}· j^{d}· *ob.*	xij^{s}· vj^{l}· j^{d}. xxxiij^{s}· iiij^{d}· xvj^{s}· viij^{d}·	A festo S. Michaelis Arch. ultimo præterito.	Test. vj^{to}· die Junij.

An Instrument of the Councel, swearing and subscribing to the Succession, as limited by the King.

EDWARD.

WEE whose Names be underwritten, having heretofore manitimes heard the Kings Majesty, our most gracious Sovereign Lords earnest desire and express Commandment, touching the Limitation of the Succession in the Imperial Crown of this Realm, and others his Majesties Realmes and Dominions; and having seen his Majesties own Devise touching the said Succession, first wholly written with his most Gracious hand, and after Copied out in his Majesties presence, by his most high Commandment, and Confirmed with the Subscription of his Majesties own Hand: and by his Highnes delivered to certain Judges, and other learned men to be written in ful Order: DO, by his Majesties special and absolute Commandment, eftsoons given us, aggree, and by these Presents signed with our hands, and sealed with our Seales, promise by our Oaths and Honors to observe, fully perform and keep al and every Article, Branch and Matter contained in the said Writing, delivered to the Judges and others, and subscribed with his Majesties hand in six several places; and al such other matters, as his Majesty by his Last Wil shal appoint, declare, or command, touching, or concerning the Limitation of the Succession of his said Imperial Crown. And WEE do further promise, by his Majesties said Commandment, never to vary or swarve, during our lives, from his said Limitation of his Succession: But the same shal to the uttermost of our powers Defend and Maintaine. And if any of us, or any other, shal at any time hereafter (which God forbid) vary from this Aggrement or any part therof, We and Every of us, do assent to take, use and repute him for a Breaker of the common Concord, Peace and Unity of this Realm, and to do our utmost to se him or them, so varying or swerving,

MSS. D. Wil. Petyt.

punished with most sharp punishment, according to their deserts.

T. Cant. T. Ely. Wynchester. Northumberland. J. Bedford. J. Suffolk. W. Northampt. F. Shrewsbury. F. Huntyngdon. PEMBROKE. E. Clnyton. T. Darcy. G. Cobham. T. Cheyne. R. Ryche.

John Gate. William Petres. Joan Cheek. W. Cecyll. Edward Mountagu. John Bakere. Edward Gryffyn. John Lucas. John Gosnald.

These are the Names, with which this Instrument is signed: but there be no Seals.

164 *The Kings own Writing, directing the Succession.*

My Devise for the Succession.

MSS. D. Wil. Petyt. FOR lack of issue for my Body, to the L. Fraunceses heir Masles, if she have any such issue before my Death. To the Lady Jane, and her Heir Masles. To the Lady Katerins Heir Masles. To the Lady Maryes heir Masles. To the Heires Masles of the Daughters, which she shal have hereafter. Then to the Lady Margarets heires Masles. For lack of such issue to the Heire Masles of the Lady Janes Daughters. To the heir masles of the Lady Katerins Daughters, and so forth til you come to the Lady Margarets daughters heires masles.

If after my Death, their Masle be entred into eighteen years old, then he to have the whole Rule and Governance therof.

But if he be under 18, then his Mother to be Governess, til he enter 18 years old.

But to do nothing without the Advice and Aggrement of Six, Parcel of a Councel to be pointed by my last Wil, to the number of Twenty.

If their Mother dy before their Entry into Eighteen, the Realm to be governed by the Councel. Provided, that after he be 14 years, al great matters of Importance be opened to him.

NUM. LXIX.

A Letter of Q. Jane's Councel to the Lord Rich, L. Lieutenant of the County of Essex.

AFTER our right hartie commendations to your Lp. Although the matter conteined in your letters of therle of Oxfords departing to the Ladi Mari, be grevous unto us for divers respects, yet we must neades give your Lp. our hartie thankes for your redi advertisement therof. Requiring your Lp. nevertheless like a Noble man to remain in that promise and steedfastnes to our Sovereign Lady Queen Janes Service, as ye shal find us redi and firm with al our force to the same. Which neither with honor, nor with saftie, nor yet with duty we mai now forsaake. From the Toure of London, the xixth. of Julie, 1553. Sir W. H. MSS.

Your L. assured loving freends,

T. Cant.	T. Ely, Canc.	W. Petre S.
	J. Suffolk.	Jo. Bakere.
	Pembroke.	J. Bedford.
	William Paget.	F. Shrewsbury.
	Winchester.	Rychard Cotton.
	Arundel.	Jo. Cheek.
	T. Darcy.	Robert Bowes.
	T. Cheyne.	

NUM. LXX. 165

Queen Jane to Sir John Bridges, and Sir Nicolas Poyntz, to raise forces against a rising in Bucks.

JANE the Queen,

TRUSTY and Welbeloved, we grete you wel. Because we doubt not, but this our most lawful possession of the Crown, with the free consent of the Nobility of our realm, Foxii MSS.

and other the States of the same, is both plainly known and accepted of you, as our most loving subjects: Therfore we do not reiterate the same, but now most earnestly wil and require, and by authority hereof warrant you, to assemble, muster and levy al the power that you can possible make, either of your servants, tenants, officers or freends, as wel horsemen as footmen, reserving to our trusty and right wel beloved Cousins, the Erles of Arundel and Penbroke, their tenants, servants, and officers: and with the same to repair with al possible speed towards Buckinghamshire, for the repression and subduing of certain tumults and rebellions moved there against us and our Crown, by certain seditious men. For the repression wherof we have given ordre to divers others our good subjects, and gentlemen of such degree as you are, to repair in like maner to the same parties. So as we nothing doubt but upon the access of such our loving subjects as be appointed for that purpose, to the place where this Seditious people yet remaine, the same shal eyther lack harts to abyde in their malicious purpose, or ells receive such punishment and execution, as they deserve, seking the destruction of their native country, and the subversion of al men in their degrees by rebellion of the base multitude. Whose rage being stirred, as of late years hath been seen, must needs be the confusion of thole common weale. Wherfore our special trust is, in your courage, wisdome and fidelities in this matter to advaunce your self both with power and speed to this enterprise in such sort, as by our Nobility and Councel shalbe also prescribed unto you. And for the sustentation of your charges in this behalf, our said Councel by our Commandment do furthwith give order, to your satisfaction: as by their letters also shal appear unto you. And besides that, we do assure you of our special consideration of this your service to us, our Crowne, and expresly to the preservation of this our Realm and commonweale. Yeven under our signet at our Toure of London, the xviij. day of July, the first year of our reigne.

NUM. LXXI. 166

The Councellors of Q. Jane, their letter to the Lady Mary, acknowledging her Queen.

OUR bownden duties most humbly remembred to your most excellent Majesty. It may like the same to understand, that We, your most humble, faythful and obedient Subjects, having alwayes (God we take to witnes) remayned your Highnes true and humble Subjects in our harts, ever sythens the death of our late Soveraign Lord and Master, your Highnes brother, whom God pardon; And seeing hitherto no possibilite to utter our determination herein, without great destruction and bludshed, both of our selves and others, tyl this time; Have this day proclaimed, in your city of London, your Majesty to be our true natural Soveraign Liege Lady, and Queen, Most humbly beseeching your Majesty to pardon and remit our former infirmities, and most graciously taccept our meanings; which have byn ever to serve your Highnes truly: And so shal remain in al our powers and forces to theffusion of our bludds: as thies bearers, our very good Lords, therle of Arundel, and L. Paget can, and be redy more particularly to declare. To whom it may please your Excellent Majesty to give firme credence. And thus we do, and shal daily pray to Almighty God for the preservation of your most royal person long to reign over us. From your Majesties city of London this day of July, the first year of your most prosperous Reygne. Sir W. H. MSS.

Thus endorsed by the hand of Sir Will. Cecyl. Copy of the letter to the Quene from Baynards Castle, 20 July 1553.

NUM. LXXII.

The Archbishop to Mrs. Wilkinson, persuading her to fly.

Foxes Acts. THE true Comforter in all distress is only God, through his son Jesus Christ. And whosoever hath him, hath company enough, although he were in a wildernes al alone. And he that hath twenty thousand in his company, if God be absent, is in a miserable wilderness and desolation. In him is al comfort, and without him is none. Wherefore I beseech you, seek your dwelling there, whereas you may truly and rightly serve God, and dwel in him, and have him ever dwelling in you. What can be so heavy a burden as an unquiet conscience, to be in such a place as a man cannot be suffered to serve God in Christs religion? If you be loth to depart from your kin and friends, remember,
Mar. 3. that Christ calleth them his *mother*, *sisters* and *brothers*,
167 that do his fathers wil. Where we find therfore God truly honored according to his wil, there we can lack neither friend, nor kin.

If you be loth to depart for slandering Gods word, remember, that Christ, when his houre was not yet come,
Joh. 4. departed out of his countrey into Samaria, to avoyd the malice of the Scribes and Pharisees; and commanded his
Mat. 10. Apostles, that if they were pursued in one place, they should fly to another. And was not Paul let down by a
2 Cor. 12. basket out at a window, to avoid the persecution of Aretas? And what wisdome and policy he used from time to time to escape the malice of his enemies, the Acts of the Apostles do declare. And after the same sort did the other Apostles. Albeit, when it came to such a point, that they could no longer escape danger of the persecutors of Gods true religion, then they shewed themselves, that their flying before came not of fear, but of godly wisdome, to do more good, and that they would not rashly, without urgent necessity offer themselves to death: Which had been but a temptation of God. Yea, when they were apprehended, and could no longer avoid, then they stood boldly to the profession of Christ: Then they shewed, how little they

passed of death: How much they feared God more then men: How much they loved and preferred the eternal life to come, above this short and miserable life.

Wherefore I exhort you as wel by Christs commandment, as by the example of him and his Apostles, to withdraw your self from the malice of yours and Gods enemies, into some place where God is most purely served. Which is no slandering of the truth, but a preserving of your self to God and the truth, and to the society and comfort of Christs little flock. And that you wil do, do it with speed, lest by your own folly you fal into the persecutors hands. And the Lord send his holy spirit to lead and guide you whersoever you go. And al that be godly wil say, Amen.

NUM. LXXIII.

The wordes and sayings of John Duke of Northumberland, spoken bye hym unto the people at the Towrehyll of London, on Tewysday in the forenoon, being the 22d daye of Auguste ymmediatlye before his deathe; as hereafter followethe.

GOOD people, I am come hether for to dye this daye; for the which all yow are come hether to se. And that although this is most horrible and detestable, yet justly have I deserved the same; for that I have been most grievous synner unto Almyghty God, and to al the hole world, and to the Quenes grace: In asmoche as I dyd presume, as of my self, in the plain field to beare armour agaynste her Grace. Wherfore I doe acknowledge that I have offended hyr lawes; and that justlye she myght have put me to deathe, withowt anye Lawe, had she so pleasyd. But of hyr most clemencye hath wayed my death by a law, which justley hath condempned me. But the more, I trust, for my Salvacyon, and the more better for me; to consyder the greatnes of my sins. And therfore the better for my Salvacyon. Titus B. 2. fol. 162. 168

And forasmoche as I am permytted to speake my conscyence, this I do protest before God, the World, and al yow, that this my death hath not been altogether of mine own procuryng, but hath been incensyd by others; Whom I praye God to pardon, For I wil not name, nor accuse anye man here.

And now I shal shew you how I have been of a long time led by false Teachers and Preachers somewhat before the death of K. Henry and ever sence: Which is a great part of this my death. Wherfore, good people, beware, and take hede, that yow be not ledde and deceavyd by these seditious and lewde Preachers, that have opened the Book, and knowe not how to shutt it. But retorne home agayne to your true religion, and Catholyke faith, which hath been taught you of old. For since the time, that this new teachyng hathe come amongest us, God hathe given us over unto our selves, and hathe plagued us sundry and many wayes, with warres, commocions, tumults, rebellyon, pestelence and famyne: besydes many more great and grevouse plagues; to the greate decaye of our common welthe. Wherffor, Good people, be obedyent unto the Quene, her lawes, and be content to receive again the true Catholic fathe; from the which of long time yow have been led from. Examples we have of Jermany: Which in like manner being led and seduced, how ar they now browght to ruyn, as wel yt ys known to thole world. And also we are taught by our Creed, in the latter part of the same: Where it is said, *We believe in the holy Ghost, the holy Catholick faythe, the Communion of Saints.* Thus yow may see the Articles of our belief dothe teach us the true fayth Catholyke. This is my verye faythe and belefe. And theis were in my harte, as my Lord Bp. [Hethe of Worcester] can testefye. Neyther was I comandid thus to speake, but even of myne owne free wyll.

And then he went to his prayers, &c. and dyed.

NUM. LXXIV. 169

Archbishop Cranmers Letter to the Queen, sueing for his pardon in the Lady Janes business.

MOST Lamentably mourning and moaning himself unto your Highnes, Thomas Cranmer, although unworthy either to write or speak unto your Highnes, yet having no person, that I know to be mediator for me, and knowing your pitiful ears ready to hear al pitiful complaints, and seeing so many to have felt your aboundant clemency in like case, Am now constrained most lamentably, and with most penitent and sorrowful heart, to ask mercy and pardon for my heinous folly and offence, in consenting and following the Testament and last Will of our late Soveraign Lord K. Edward VI. your Graces brother; Which, wel God he knoweth, I never liked; nor any thing grieved me so much that your Graces brother did. And if by any means it had been in me to have letted the making of that Wil, I would have done it. And what I said therin, as wel to the Councel, as to himself, divers of your Majesties Councel can report: but none so wel as the Marquess of Northampton, and the L. Darcy, then Lord Chamberlain to the Kings Majesty. Which two were present at the Communication between the Kings Majesty and me. I desired to talk with the Kings Majesty alone, but I could not be suffered: and so I failed of my purpose. For if I might have commoned with the King alone, and at good leisure, my trust was, that I should have altered him from his purpose, but they being present my labor was in vain. Letters of the Martyrs.

Then, when I could not dissuade him from the said Will; and both he and his Privy Councel also, informed me that the Judges, and his learned Counsil said, that the Act of entayling the Crown, made by his Father, could not be prejudicial to him: but that he being in possession of the Crown, might make his Wil therof; This seemed very strange unto me. But being the sentence of the Judges, and other his learned Counsil in the Lawes of this realm, (as

both he and his Counsil informed me) methought it became not me, being unlearned in the Law to stand against my Prince therin. And so at length I was required by the Kings Majesty himself to set to my hand to his Wil; Saying, that he trusted, that I alone would not be more repugnant to his Wil then the rest of the Councel were. Which words surely grieved my heart very sore: And so I granted him to subscribe his Wil, and to follow the same. Which when I had set my hand unto, I did it unfainedly and without dissimulation.

For the which I submit my self most humbly unto your Majesty, acknowledging mine offence with most grievous and sorrowful heart, and beseeching your mercy and pardon. Which my heart giveth me shal not be denyed unto me, being granted before to so many; Which travailed not so much to dissuade both the King and his Councel, as I did.

170 And wheras it is contained in two Acts of Parlament, as I understand, that I with the Duke of Northumberland, should devise and compass the deprivation of your Majesty from your royal Crown, surely it is untrue. For the Duke never opened his mouth to me, to move me any such matter. Nor his heart was not such toward me, (seeking long time my destruction) that he would ever trust me in such a matter, or think that I would be persuaded by him. It was other of the Councel that moved me, and the King himself, the Duke of Northumberland not being present. Neither before, neither after, had I ever any privy communication with the Duke of that matter, saving that openly at the Councel table, the Duke said unto me, that it became not me to say to the King, as I did, when I went about to dissuade him from his said Will.

Now as concerning the state of religion, as it is used in this realm of England at this present, if it please your Highnes to licence me, I would gladly write my mind unto your Majesty. I wil never, God willing, be author of Sedition, to move Subjects from the obedience of their Heads and Rulers: Which is an offence most detestable. If I have uttered my mind to your Majesty, being a Christian Queen and Governor of this Realm, (of whom I am most assuredly

persuaded, that your gracious intent is, above al other regards, to prefer Gods true word, his honor and glory) if I have uttered, I say, my mind unto your Majesty, then I shal think my self discharged. For it lyes not in me, but in your Grace only, to se the Reformation of things, that be amisse. To private subjects it appertaineth not to reform things, but quietly to suffer that they cannot amend. Yet nevertheles to shew your Majesty my mind in things appertaining unto God, methink it my duty, knowing that I do, and considering the place which in time past I have occupied. Yet wil I not presume therunto without your Graces plesure first known, and your Licence obtained. Wherof I most humbly prostrate to the ground, do beseech your Majesty, and I shal not cease daily to pray to Almighty God for the good preservation of your Majesty from al Enemies bodily and ghostly, and for the encrease of al goodnes heavenly and earthly, during my life, as I do and wil do, whatsoever become of me.

NUM. LXXV.

Cardinal Poles Instructions for his Messenger to the Queen.

Instructions for Mr. Thomas Goldwel.

MR. Goldwel. After ye have made my most humble Salutation, wyth al due reverence to the Queenes Highnes on my behalf, and presented my Lettres to the same, then pleasing her Grace to hear your Commission given by me, and to understand the cause why I do send you to her, ye may expound the same in that fourme that foloweth. Cotton Library, Titus B. 2. fol. 170.

Furst of all, Seeyng that the hole cause of my sendyng 171
you to her Highnes at this time is grounded upon the request, that her Grace maketh unto me in her lettres sent me thise dayes past from the Emperours coorte, dated in London the xxviij. of October, in the Latten tonge: Wherunto her Grace doyth demand answer of me in twoo poynts: One is, touching the difficultye she feareth, by

sygnes she seeyth allready, touching the renouncing of the tytle of the Supremacy of the Church in her Realme, when it shall be put furth in the Parlament: Which signes be, that wheras her Majestie already hath caused to be put forth to the Parlament the abolysheng off those lawes, which concerned the annullation of the Legitimate matrimony of the gracious Ladye, the Qwene Mother to her Grace the same passing the Upper house, and put furth to the Lower, albeit in the effect they wold not refuse to agree to al that might make to the stableshing of the right of her Grace to the Crown, yet they did not gladly heare of the abolysheng specially of that law, that gave the title of the Supremacy of the Church in the Realm, to the Crown: Suspecting that to be an introduction of the Popes authorytie into the Realm: Whiche they cannot gladly heare off. And for this cawse cannot gladly hear of my Legation in the Popes Name: Wherupon her Grace in the same lettres doth exhort me to staye my voyage untyll a more opportune tyme: And asketh my counsell, in case the lower House make resistance in the renouncing of the tytle of Supremacye, what her Grace were best to do, and what waye she had best to take.

One other poynt is, that her Grace desyereth in the same letter to be certyfyed by me, how it came to pass, that a Comyssion given by her to Mr. Frauncesco Commendone in secret, was published in the Consistory; as her Graces Ambassador, resident in Vennyce, doth certyfye her:

These be the twoo poyncts, wherin her Grace requireth my answere: And for to obey her demand, which to me is a Commandemente, I do send yow, nott onely to present my lettres, but also my mouthe, and wyth thise present Instructions, for more satysfaction of her Grace in all poyncts.

As towcheng the first poynct, which is of most weyght, and so greate toucheng the honor and wealth of her Grace both spiritual and temporal, as none can be more; ye maye shew her Grace that my first advise and counsyl shal be, to obtain of God by prayer, that which I praye him to gyve me wryteng this; Which is, to have *Spiritum Consilij et Fortitudinis*. And this her Grace must nowe praye for; that

as in the attaining the Crown, his high providence shewed by manyfest tokens to have given her these twoo graces; so in the mayntaineng therof, he wil confirm these twoo gyftes in her mind. Her Highnes knoweth, yf she had relented at that time for any peril, when that both mannes counsell and force were against her, she had loste. So yf she for any feare do relent, and do not renounce that title of Supremytie, which took the name of Princes and Right heire from her; she can nott maintayne that she hath gotten already by the spirit of Counsell and Fortitude. So that my first counsell is this, that obtaining by prayer these twoo gyftes, which her Grace had att that time, to shew her self no less ardent in the leaveng of the title of Supremytie, for to maintain her right, then the King her father was in the acqwysition therof, to the pryvation of her ryght. Which so much more she ought to do, and be more fervent in this, then her Father was in that; Bycause 172
that was done against all lawe both of God and man; and this that her Majesty doth now, shewing her self most fervent herein, doth fulfil both Gods law and mans: And that is her very duty, if she should lose both state and life withal. As she hath known she ought to do, by the example of the best men of her realm. Which for this cause, resisting the Kings unlawful lawes, lost both.

And now the goodnes of God putting no such hard conditions to her Grace nor laying afore her eyes only *Præmia futura* wyth losse of temporal, as he did to those men, but *præmia cœlestia* with *terrena* joyned togyther: That serving to the honor of God, which is in this poynt to render the title of Supremacye of the church in earth, to whom God hath given it, she doyth stablesh her own Crown withal: If now she should relent herein for any fear of men, being brought to that state, that other men should rather fear her, then she them, specially in so good a cause; this afore God and men were most perpetually to be blamed. Wherfore what my Counsell is herein, on this maner now rehearsed, ye may inform her Highnes.

Nowe to com to the execution of the thing. After her Grace is determened to have it done, casteng awaye all feare, the same stondeth to have hytt put forth, and causeng

it to pass by the Parliament; this is another cownsell necessarily to be pondered; Consysteng the whole after my opinion in the proponement of the parson, that hath to put furthe the same, that wyth less difficulty, and more favour ytt may passe.

Here ye maye saye, that I moche pondereng the same, and consydereng, that it must be a personne of Authorytie, that shuld propone the same, yf it shuld take effect; When I looke in my mynde apon al them I know off the Lordes both Spirituall and Temporall, and persons of the Lower Howse, that myght have authorytie to do the same; I do see none, butt other he hath defended the contrarye cause by his Sentence and wryting, as the Spirituall men have done; which taketh awaye a great part of authority to persuade other, when men heareth them accepteng that mattier, that aforetyme thei have oppugned: Or else to speak off the Temporall Lordes, or other, beyng al entangled with pryvate proffet, enjoyeng goods of the Church by rejecting the authority of the same, they cannot speak with that freenesse of spirit, as such a matter requireth. Wherfore yee may conclude with her Grace mine opinion herein; that after long consyderation hereof, I see no person but one, that is able, with authority and all favour, to propone this matter: And that person is her Grace her self: God having brought it to her hand alone: She being in this matter, and al other immaculate, and without blot, ordered of God to defend his cause, and her own withal.

And this, ye maye saye, the Counsell that ytt pleased God to putt in my mynde is, that her Grace do in this case, as I remember, the Emperor did in his own cawse, passing by Rome, wher as his mind was to justify his quarrel touching the war betwixt him and the Frenche kyng afore the Pope and the Cardynalls. When doubteng yf onye other person shuld propose the same, it myght have contradiction off that party that dyd favour France, he determined without any conference either with his Councel or other, to put forth the matter himselffe. And so when nother the Pope,
173 nor no other loked for eny such thing, his Holynesse and the Cardinals being now congregate, he entered in amongst

them in the Consystorye, and made a long Oration, in justyfyeng his cawse, and obtayned that he wold without any resystence.

Underneth this maner my poor advyse shuld be, that her Majesty should personallye come into the Parlament, and putt furthe the same her selffe, and I dare be bold to saye, what for her authorytie, and the justenes and the equytie of the cawse hytt selfe, she shal have no contradiction: And if need were also to shewe her selffe to the Lower howse, the thing hytt self so neer toucheth her wealth, both godly and temporallye, that ytt shuld be taken rather *cum applausu*, then otherwyse.

Further, and joynctly wyth this, hytt shall be necessarye her highnes make mencyon of the Popes Legate, in my parson, to be admytted and sent for. Wherein her Grace hath this furst to entreate, thatt the lawe of my bannyshment may be abolished, and I restored to name and bloud. And herein her Grace doith know whatt extreame injustyce hath bene done to me, and all our howse: And touching my parson, what was ever done that could be layde agaynst me, why I should be bannyshed, which never thought nor dyd in that cawse I was bannyshed for: butt thatt wherebye I deserved rather greate rewarde then enye payne, beyng so geven wyth hart and mynd to the Kyngs honour, and wealth both off hym and the realme, that wyth no reward, which was offered me greate, the Kyng himselffe could not persuade me to do, or sentence ony thing agaynst his honour and the wealth off the realme, and to his dampnation. Here is all the cawse why I suffered bannyshment, with so great losse off those kynnesfolk, that were derer to me then my lyfe. And this beyng done by the consent off the Parliament, though, I doubt nott, agaynst their mynde, the Parlament ys bound afore God and man, to revoke me again, and specyally now comyng with that Comyshion, that bryngeth the stableshment off your Graces Crowne, to the comforth off the hole realme, both temporallye and spirituallye.

And this her Grace may boldelye saye off al the tyme of my exile, wherein God hath gyven me honor more then I dyd requyre, or would have had, if it had layne in my

own choyse, and gooddes suffycyent to mayntayn my state, yff ever ytt be founde, that for any respect of person, for ambytion, pleasure or lucre, I swarved from that I judged the honor of God, and, in matters off my Cuntree, from the wealth theroff; I am content not only not to be accepted at this tyme, butt perpetuallye to be bannyshed. But yff they prove all the contrarye, and that with the King your Father, nott onlye as a faithfull subject, butt wyth that love also, that no servant could shewe to his master more, nor sonne to his father, I shewed ever to exteame more his honor and wealthe, then myne owne gooddes or Contreye, and never procured other then the wealthe off the same; then lett them beleave now, that I never wold come unto them after so manye yeares absence, your Grace bearyng the crowne, wyth other Commyssion than that I know surely should be to the honor, comfort, and wealth of your Grace and the whole Country.

And so touching this poynct of my counsell, that her Grace requyreth of me, here ye have explicated, how the hole matter, wherein my counsell is requyred, may be concluded. For otherwayes at this tyme I see not what myght be taken, nor can imagyne no other so good, as this waye;
174 Whiche me seamythe God hath ordered should be taken and preferred above all other.

After this, ye shal showe her Grace yf this waye be nott followed, or dysferred, what I most feare. And this ys furst, that the Popes Holynes beyng alredye perswaded to graunte to the staye of my jorneye, contrary to his furst Comyshion, when her Grace showed more fervenceye to receyve the obedience off the Churche, that the next Comyshion I shall have shall be to retourne back into Italye agayn. And the cause whye I fearr this ys, that the Pope shall thinke by offreng to her Grace and the Realme, all those graces, that do purteyne to the reconcyliation off both to the church, when he seeyth it ys nott accepted wyth thatt promptnes it is offred, he shall think, that bothe afore God and man he hathe satysfyed all that coulde be reqwyred of him, touchyng the demonstration of his paternall affection to her Grace and the realme. In the whiche the College off Cardinals peradventure wyll judge, that his

Sanctytie hath bene over moche bountefull, specyallye when they heare off this my stayeng beyng made wythout their consent: Which thei wyll ever take for a greate indignytie, hearyng no gretter, nor more urgent cause theroff, then hytherto hath bene shewed; and knoweng how her Grace cannot mayntayne her Ryght, nother afore God nor man, wythout haveing recourse to his Holynes, and to the See Apostolyk, off whose Authorytie and Dyspensation the hole ryght of her cawse doyth depende: as som of them then wold have had his Holines at the beginning not to have sent his Legate, untyll he had bene reqwyred, so moche more now, after he hath sentt, and he not accepted, thei wyll all be off opinion, that he shall be revoked. And then what peryll both her Grace and the hole realm stondeth in, by the reason of the Schisme yet remayneng, it is manyfest of ytt selfe.

And yet this is nott al my feare of my revocation, but that which may follow, that I feare more. Which is this: that where as now yff I had been accepted with that promptnes and syncere affect, as I was sent of the Popes Holynes, and that I brought wyth me, my Parson I trust should have brought more comfort to her Highnes, and the rest of the Contrey, then ony stranger; as the Popes Holynes thought, when he made me Legate; so nowe on the contrary, for the selfe same circumstances and cawses, that parteyne to my Personne, nott beyng accepted, it shal more aggravate the cause, att all times, that the Realme hereafter should require to be absolved of the Schisme, and al other that wold seke to prevail against her Graces tytle, by the reason off the Schisme, for the selff cawse, that I was nott accepted, retourneng again to Rome, wyll take this for a great proffe of the obstynat endurenge in the same, which all dyvyne lawes doyth most condempn. So that my Parson, I desiring nothing more then to bryng comfort to her and the realm, nott accepted, shal be cawse of more discomfort, which as I say, God of his marcye forbed. Expounded under this maner my feare, which stondeth in my revocation, nott for my self, but for the domage that may com to her Majestye and the realme therbye; the same beyng verye lykelye, if my stay be deferred ony longer

space; knoweng that his Holynes and the College wil nott suffer such indignitie: then yow may declare withall the remedyes, that I thought best to be used at this tyme to avoyde this inconveniencye.

175 And herein yow may show, how the furst Remedie is, that the Pope and the Colledge of Cardinals be wel persuaded, that my staye here is but for a smale tyme, and for to bryng a more suer conclusion, and mak the waye more playn, as I have cawsed the Popes Holines to be informed by a servant of mine sent by post to Rome, shewing the tenor of the bil her Grace wrote by Herrye my servant. Wherin was conteyned that her Highnes shortlye trusted that the matters of the Parlament shuld have that conclusyon, that I most desyered. And apon this hope that messenger had to showe his Holynes, that I had sent my stuf afore, towards Flaunders: and now also for confyrmation of that hope I have sent a part of my companye afore to tarrye me there. So that this yow may saye ys the furst remedye I can fynd to kepe the Pope and the College in hope of a brave and good resolution.

One other chyfe Remedye is, becawse I perceive the Emperours Majesties Counsel hath ever bene, that her Grace in matters of religion, and in the renounceng the title of the Supremacye, shuld procede with grate moderation, and nott to be hastye therin, untyll other matters temporall were better settled; for this cawse, besyde that what I could do by lettres, if it were possyble, as moche as was in me, to remove his Majesty from the opinion, that dilation in this matter shuld be profitable to her Highnes, or the realm; as she may perceve by the copy of my letters, written to the Emperor, sent by Herrye Pyninge: I have likewise persuaded hys Majesties Confessour, whome I founde here a man of great sanctitye, and learneng, that for the love he bearith towards his Majesty touching his sowles wealth, and honor off the worlde beside, and affection to her Grace, that he wolde personallye repair himself to his Majesty, and by al means possible attempt to remove this worldlye feare. And herein I have gyven him Instructions, wheroff yow have the Copie with yowe, that yowe may show the same to her Highnes.

The thurd Remedye is, that which I attempt now, by sendeing yow to her Majestie, that she maye be well enformed of the peryll; which in myn opinion is now more great, then when the Duke of Northumberlonde dyd sett agaynst her. And the same must be overcom wyth that meanes that her Grace then had the victory. Which was by putting her hope and trust holye in God, and in the justyce of her cawse, casteng awaye all feare worldelye. Whiche doyng, her Highnes may be suer her cawse perteyning to the honor off God, and wealth of his Church, for the whiche his Sonne dyed for, thatt ys Lord off all, she shall fynde leste difficultye, and moche redyer help, then she can now imagyne. And this now shall be suffycyent yow enfourme her Grace touching the mattier, wherin it hath pleased her to ask my advyse and counsell.

Touching the other matter, wherein her Highnes semyth to be offended for the relation made openlye in the Consistory by Master Francesco Comendone, of those things, which her Majesty had told hym in secrete. Off this yow may say, her Grace beyng enfourmed of the treuthe hath more cawse to accept that which was done moste gratefully, then in onye part to be offended therewyth. And the truthe is this, he dyd nott open onye thing that was tolde him in secret, nor dyd nott make his relation as I thought my self he had done at the begynnyng, as off things harde of her Graces mouthe, but that he had harde off other Catholyk and devoute personnes, that knew her Graces mynde. Which was in generall off the devout mind that 176
her Ma^tie^ bore to God and the Church; and of that particuler poynct, that she wolde have had showed only the Popes Holines, nothing was spoken. And al this was done to confirm the Cardinals minds touching the approbation of that the Pope had done, in makeng so soddenlye his Legate, afore eny information was given what mind her Grace bore to the obedience of the Churche: Which some did not approve at the furste. And after this relation made by Mr. Francesco, that had bene in England, all were well satisfyed. So that all turned to the honor of her Maiestie, and to corroborate al that was done to her servyce. And that she maye the surelyer be advertysed how all things

passed in this matter, I have caused to be copied one part off a letter, which the Popes Holynes wrote unto me apon this Acte; and the same yow maye show unto her Grace.

And becawse I do know what greate servyce it myght be to her Grace to be trewlye informed in all partes that parteyneth to the returne of trewe obedyence to the Church, both touching the tyme and maner, and the conseqwence thereoff; and to discern the craftes and wyles, that the enemy of mankind ever useth to make it seame trewe obedience, when it is not: whereapon dependeth the hole grounde off the maintenance of the State, that God hath gyven her Grace: And how few there be in the realme, (al beyng maculate therein,) that can or wyll endeavour themselffe, to explicate the peryll, and showe the remedye: therfore consydereng that I in person can nott come so sone to gyve her Highnes enformation, as I know the necessytie of the matters to be concluded doith reqwyre; you may show her Ma^tie^ that among those Gentlemen of my companye, whome I have sent afore to Flaunders, there to remayne, there be twoo, of whome if it wyll please the same to take information off, and as her Grace fyndeth itt, to th honour of God and wealth off the realme, in this furst settleng of the obedyence of the churche, so to execute the same; I wold think that her Grace shuld be well satisfyed, and satysfye all good men wythall: thise being men of that qwalyties, that ye know; which have godlye prudence, and humaine, joyned bothe togyther. Of the which one I knowe by long experience, that hath bene manye yeares so conversaunt with me, as no man more famyliar. Of whome I have ever judged my selff to have that treasour, that fewe greate Pryncys hath the lyke. And off the other to have as great pleasure for the tyme he is content to serve me. But whether her Hyghnes wyll serve her selffe to be enfourmed off them in this first settelleng off her State, this ys in her Graces pleasur.

This onlye I wold desyer her M. wylleng the same, if they shold com, that they myght com to be knowen to come from me, for the cawses that I have showed yowe.

Further, your Commission shalbe to expounde to her Highnes my hole mynde and sentence, towching the demande hitt pleased her Grace to make in her gratiouse Letters dated the xxviij. of Januarye concerninge those personnes, whom for the good opinion her Grace had of their Vertue, Lerning, and Catholyke good mynde, she intended to make Bishopes, how that they may be provided fore, withowte derogation to the authority of the See Apostolique, her Grace not intending further to extend the powere of the Crowne regall, then hit was custumable in use afore the Scisme enteryd. In this poynte, wherein her Grace demaundeth myne answere, yow shall make the 177
same conformable to that whiche, by long and often conference with me, ye knowe to be myn utter sentence. Wherein ye nede nott to have any further explication by wrytinge.

Beside this, touching the two Actes of Parlament; oon of the legitimation of the Matrimonye betwene the most gracious Quene her Mother, and the King her Father; the other of the Sacramentes to be used under the maner, that they were used the last year of K. Henry the VIII. her Graces father: Whiche both it pleased her Ma^tye of her goodnes to send unto me, for my sattisfaction of mynde, to knowe how they were passed by consent of the Parlament; yow may shewe her Grace that these too, perfectely inacted and concluded, be those in treuthe, that of al Acts that could be made to my comforte, none could bring me more satisfaction. Whereof the onlye cause is, that I know nothing can pass by the Parlament more to the stablishment of her Hieghnes State, both afore God and man, then the sure stablishinge of these too. And for this cause whattsoever lacketh to the stablishing therof, me seemeth, I am bounde to utter plainly to her Grace and trewlye to say whatt doth nott satisfye me in those Acts; my whole satisfaction dependinge of the fruite, that may redound to her Grace and the realm, when they shal be perfectlye concluded.

And therfore herein yow shall nott lett passe to enform her Grace pleasing the same to give yow benign audience, as wel wherein they were nott to my utter satisfaction, as

also wherein they satisfyed me, and brought me some comfort.

And first of all, how the former Acte of the ratifying of the Matrimony seemed unto me myche defectuous; in that the Parlament, taking for cheffe grounde, the Wisdome and Goodnes of the Parentes of both parties in making the Matrimonye, doth nott folowe that wisedome in the conclusion and stablishing of the same. Theyre wisedome in making hitt was, that they thought nott sufficient to conclude the Matrimonye, notwithstanding the consent of the partyes, onlesse by the Popes dispensation and authorite of the See Apostolique, the impedimentes of conjunction, named in the lawes of the Churche, were taken away, and hitt so made legitimate. And hereof the Act of the Parlament, that would justifye the same, with derogation of another Acte, made to the condempnacion of that Matrimonye, maketh no mention. Which me seameth as great a defecte, as yf oon shulde take a cause to defende, whiche hathe diverse causes al concurrent to oon effecte, whereof the oon dependeth apon the other, and oon beyng principall above all the other, and wolde in the defence thereof name the other causes, and leave owte the principall. For so yt ys in the cause of the Matrimonye: the consent of the partyes and parentes depended apon the Dispensation of the churche, and the See of Rome: Withowte the whiche the wisedome of the Parentes dyd nott thincke hitt coulde be well justifyed, as the effecte dyd showe, in demaunding the same: and this ys that whiche nowe ys lefte owte in the justification, that the Parlament hath made, alleaging onlye the wisedome of the two Parents, the Kings of Ingland and of Spayne.

And if it be here sayd, as I understonde some do say, that the Dispensation was asked of those Prynces, not because it was so necessarye, that the mariage coulde nott be justifyed withowte that, butt as they say *ad majorem cautelam:* how this answere cannott stande to that effecte, I have so sufficientlye informed yow, that yow of your selfe
178 I dowbte nott, withowte further declaration by wrytinge can expounde the same. Therfore leaving that to your memorye and capacite, to flye multiplication of wrytinge,

this only I wyll putt yow in remembrance of, that yf the Dispensation of the Pope in that mater was asked of those two Princes *ad majorem cautelam*, which was to stoppe all menes mowthes, making pretense of justice, that might have bin brought fourthe, or objected, againste that Matrimonye, unlesse thys Dispensation had bin obteyned; at the least for this cause in this Act shulde also have bin made mention of the Dispensation, following the wisedome of those Princes *ad majorem cautelam*; beynge now more feare of pretensed justice against that Matrimonye, as the effecte hath, and doth shewe, then ever coulde be imagined by the wytte of those Princes, when they obteyned fyrste the Dispensation.

As towchinge th'other Acte of the Confirmation of the Sacramentes, ye shall showe also wherein hit seameth to me defectyve. Whiche ys, that whereas the grounde of the makinge therof, as the Acte doyth expresse, ys taken for to redresse the temerytye of them, whiche, being affected to the nueltye of opinions, dyd other take them awaye, or abuse the administration of them, against the auncient and laudable custome of the Catholique churche; This beinge a verey necessarye and piouse cause to make that Acte; in the prosecuting and concluding of the same I fynde this greate defecte, that never being approbate by the Churche, that those persones which remayne in *Scisma*, shuld have the right use of the Sacramentes; but rather to suche ys interdicte the use of them: This Acte maketh the gate open to them, that be nott yet enteryd into the Unite of the Cherche; to the use of the Sacramentes, declaring hytt selfe how they shulde be ministered, with relation to the tyme and yeare of that King; and namyng him, that ys known to be cheffe author of the Scisme. Whatt defect this is it seemeth manifest of yt selfe.

This shewed, wherein both these Actes were defectuouse, and thereby not bringing me full comforte, ye shall then expounde wherin, at the readinge of them, I toke some comforte. Which was that the conclusion of both was passed, graunted, and inacted by the Parlament. So that touching the effecte, there coulde be no difficultye hereafter in the Parlament, the same being now bounde to the

approvinge and observancie of theyr owne Acte. And wherein they were defectuese, this owght to be supplyed by the Princes Authority, that ys to saye, by her Graces authoryte, as right Quene. To whom it apperteyneth, as cheffe head of the Parlament, and of the hole realme withall, in all Actes, that the Parlament dothe determe, both to interpreate that that ys obscure, and to supplye and make perfecte that which ys defectuouse, as well in the tyme of the Parlament, as when yt ys dissolved. So that now these both Actes, being passed by the Parlament, they are brought to her Graces hand to interpreate and supplye, as yt shall be judged by her Graces wisedom, howe they may beste take effecte. And to do the same other owte of the tyme of Parlament, or in another Parlament, byndinge them, by theyre owne decree, ratefyeng the mariage, and the use of the Sacramentes, accordinge to the forme of the Catholike churche, to admitt the authoryte of the See of Rome. Whiche not admitted, nother thone Acte nor thother can take effect: And admittinge and stablishing of the same both those Acts, by this oon, (wherin ys comprised the reduction of the realme to the unite of the Churche) shalbe stablished and made perfecte.

179 For conclusion of al this, ye shall informe her Grace, that as I consider dayly the wonderfull goodnes of God to her Hieghnes with all paternall cure of her sowle, parson and state, and hys all so manifest protection every waye, and by so meny wayes calling her Grace to stablishe this unite of the Churche in the realme, whereof the breakinge hath bin cause of so great miserye, in the realme, both spirituall and temporall, with travayle temporall of her Majestye and utter jeopardye of losyng her State: So also I do consider whatt wayes the enymye of mankynde Satan, *Qui expetivit cribrare ecclesiam tanquam triticum*, hath used, and continuallye useth to lett, that her Grace can nott putt in execution that whereunto God continuallye doth call her. I dare be bold to say in this particular cause, that that the Apostle sayth generally, speakinge of Satans malice, *Non ignoramus cogitationes ejus.*

And so herein I do se how by all meanes he dothe tempte to make her Grace fall from that simplicite, *Quæ*

est in Christo Jhesu, the whiche God hath ever hytherto maintened in her. And this I havinge noted of the especiall goodnes of God toward her, how all the rest fallinge from the unite of the church at the tyme of her Fathers reygne, when she was in most trowble and travayle, yett her Hieghnes never committed eny thing that was prejudice to the same, being protected of God in that simplicite, and bringeng that mynde with her to the Crowne: Sathan knowing that by open temptinge her to do against that, by the way of commission, he should not prevayle, he dothe attempte to make her to fall by this other way of omission; wherbye his malice trusteth, that commission shall folowe. Against the whiche, albeit my verey truste ys, the prayere of the Churche at this tyme for her Grace shal defend her; yet untyll I se by her Graces goodnes so necessarye and godlye Acte of the reduction of the Realme to the perfecte obedience of the Churche concluded, I cannot be without some feare: and therfore be more solicitouse in advertiseing her Ma^tie^ of the greate peryll, wherof fewe or none do, or wyll, speake unto her: and nott onlye to advertise her Grace, butt withall to shewe the reamedye; wherof yow being sufficientlye informed, this shall be the end of my Commission by wrytinge: Prayeng Almightye God to inspire her Hieghnes to accepte your sayings on my behalfe, as he hath inspired me with all sincere affection by suche meanes to utter the same.

NUM. LXXV. †

The Form of the Restitution of a maried Priest.

DECIMO octavo die mensis Octobr. Anno Dom. 1554. in Ædibus solitæ Residentiæ Magistri Anthonij Huse, Armigeri, in Occidentali angulo Vici nuncupati Pater Noster Row, Civitatis London. notoriè situatis, Coram venerabili viro Magistro Henrico Harvy, LL. D. Vicario in Spiritualibus Generali, &c. in presentia mei Joannis Incent, Nota- Regist. Eccles. Christ. Cant.

rij publici propter absentiam Magistri Anthonij Huse, Registrarij, &c. assumpti, &c. comparuit personaliter Robertus Vevian Presbyter. nuper Rector Ecclesiæ parochialis de
180 Hever, Decanat. de Shoreham, Ecclesiæ Christi Cantuariensis jurisdictionis immediatæ, ac quandam professionem in Scriptis redactam et conceptam fecit, et publicè legebat, sub eo qui sequitur Verborum tenore.

Wheras I Robert Vevian, Clerk, late Parson of Hever in the County of Kent, being of the peculiar jurisdiction of the Church of Canterbury, being ordered a Prest about xxvij. yeres past, having ministred as a Prest in al kind of Prestly function and ministration of Sacraments and Sacramentalls, as to the office of a Prest appertaineth; have sithins that time, contrary to the State of myne Orders, Decrees of the Church, and laudable Customes of the same, marryed one Agnes Stanton, being a single or solute Woman, and with her in one House, as man and wief, have cohabited and dwellid, to the offence of my Christen brethren, and brech of the Unity of Christs said Church: I the said Robert do now lament and bewail my lief past, and thoffence by me committed: Intending firmly by Godds grace hereafter to lead a pure, chast and continent lief, according to such grace as Almighty God of his mercy, upon my humble petition and prayer, shal grant me: And do here before you, my competent Judge and Ordinary, most humbly require absolution of and from al such Censures and pains of the Lawes, as by my said offence, and ungodly behaviour I have incurrid and deservid; Promising firmly, and solemnly professing before you in this present Writing never to return to the said Agnes Stanton, as to my wief or Concubyne: but from hensefourth to absteyne from her, and to keep miself sole, pure and chast from al carnal affections and copulations; especially from her, and also from al other women, according to the Laws and Constitutions of our Mother, the Catholick church, and as my order also requireth. In witnes of this myne advised and deliberate minde, promise and profession I have to the same in this writing subscribed my name with myne own hand,

Yeven the 18th day of October in the year of our Lord God 1554, &c.

Per me Robertum Vevian.

Qua quidem Professione per prænominatum Robertum Vevian publicè lecta, et manu suâ propriâ subscripta, ac præstito juramento, &c. de parendo juri, et standO mandatis Ecclesiæ, Dominus ad humilem ejus petitionem, absolvit eum a sententia Excommunicationis et alijs Censuris et pœnis juris per ipsum, ex causis superius expressatis, incursis, et eum Sacramentis Ecclesiæ, ac Officio suo Presbyterali, et integræ functioni ejusdem restituit et redintegravit; et decrevit sibi literas Testimoniales, &c.

Restitutio Joannis Browne, Rectoris de Wymbaldowne in Decanatu de Croyden.
Restitutio Henrici William, Presbyteri.
Restitutio Petri Williamson, Presbyteri.

These are al in the same Form with the aboce written, only mutatis mutandis. *And no more are Registred but these.*

NUM. LXXVI. 181

John Fox his letter to the Parlament, against reciving the Act of the six Articles.

FREQUENS hic per omnium ora ac aures jactatur non suspicio modo, sed constans certissimaque prædicatio, id Vos Summi, sanctissimique Patres, moliri, ut sanguinariæ leges illæ *sex Articulorum* titulo inscriptæ, quondam benè sopitæ, nunc demum, velut ex Orco revocentur ad Superos. Quod si verum sit, quàm vobis plausibile, ac quibusdam sit gratum, ignoro, certè quàm Reip. funestum ac ominosum sit futurum, satis jam pridem declarat publicus mæror, tristissima rerum ferè humanarum, ac luctuosa facies, optimi cujusque gemitus; nec tacita solum suspiria, sed ubertim ex doloris acerbitate prorumpentes Lachrymæ, Foxij MSS.

quotidiana bonorum fuga, totius denique Reip. (si tamen Resp. aliqua sit) squalor: ut interim taceam Conscientiarum occulta judicia ac vulnera, in omnibus ferè horror, in nonnullis etiam funera ac mortes ex rerum perturbatione contractæ. Quæ si calamitates, tot tantæque quidem illæ, quantas vix in ulla unquam Rep. conspeximus, ex concepta rerum imagine atque recordatione duntaxat ipsa, cives adeo perstringunt vestros, quid vos futurum tandem existimatis, suspiciendi Domini, exhibitis jam rebus ipsis, ubi in exhibendis tanta sit trepidatio; Ubi intolerabilis ipse Legum rigor, et acutissima acies cervicibus jam incumbit civium: Ubi tot millia hominum non vitæ libertatem, quam jam amiserunt, sed vitam ipsam cogentur deserere? Nec jam vita, sed et conscientia etiam erepta hominibus: nec Deo quidem supplicare licebit pro arbitratu suo, sed ad libidinem paucorum.

Quæ quum ita sint, vel deteriora etiam, quàm a me referri queant, considerabit prudentia vestra, quæ documentis nostris non eget, sed pro communi salute rerum, consilia vestra potissimum flectenda sunt. Hæc etenim jam ipsa aguntur tempora, quibus vobis jam in manu situm est, felices nos velitis, an perditos. Si tam vilem habeatis civium vestrorum Sanguinem, si nihil vos moveant tot hominum gemitus, querelæ, lacrymæ, bonorum miseriæ, si parum sit vobis una ab ijsdem legibus accepta clades; Age denuo, revocetur Trojanus equus in urbem, quo soli, vel cum paucis, regnum hoc possideatis. Sin vero ulla subit animos vestros Reip. charitas, si quod patriæ studium maneat, siquid preces nostræ, siquid bonorum supplices manus, siquid denique Reip., siquid ecclesiæ Christianæ (quam advolutam genubus vestris existimetis) flebilis querela valeat; efficite modo, pii Proceres, pro summa pietate, ut pluris sit apud vos salutis publicæ conservatio, quam privata quorundam solicitatio; Nec quid possit pro imperio authoritas, sed quid æquitas potius Civibus debeat vestra, velitis considerare.

Nihil enim in omni officiorum genere fieri æquius arbitror, quam ut quorum Vos Patria Patres conscripsit ipsa, eos in filiorum loco ascitos tueamini: quique suam ad Vos omnem reverentiam, ac dignitatis authoritatem transferunt,

ijdem a Vobis salutis ac tranquillitatis vicissim accipiant 182
suæ incolumitatem. Quod si communis Patriæ respectus vos minus attingat, at quod vobis ipsis dignum, quod generosa ac heroica sanguinis vestri nobilitas, tacito quodam sensu vobis suggerat, attendite. Nam quum inter humanos omnes affectus, nil sit tam hominis proprium, quam clementia, qua divinæ Naturæ imaginem maximè referre vel infimi etiam videntur homines; quid tum a vobis expectari convenit, Illustrissimi Heroës, qui quo sublimiorem honoris in his terris gradum sortiti estis, hoc expressius supremo huic imaginis divinæ archetypo respondere omnibus modis decet?

Porrò, habetis ad hoc Reginam, ut Nobilissimam, ita ad sana et salubria quæque obsequacem Principem. Habetis et Cancellarium, ut doctrina præstabilem, ita natura non improbum siquorum absint consilia. Verum ut inter Animantium genera, quædam noxia, alia ad hominis usum, creata existunt: rursus sunt, quæ in hoc tantum dicas nata, ut reliquis molestiam ac perniciem moliantur: Sic in humanis rebus, nulla Resp. nec vitæ genus est, quod suas non habet vomicas, et κακοβούλους. Atque hi sunt potissimum, qui religione præposteri, natura sævi, alteri Ecclesiæ, alteri Reip. exitiales existunt. Quibus cum benè esse non possit, nisi perturbatis rebus, turbam, quantum queant, intendunt ad sævitiam. Mitissimos Principum animos, hoc est, Reip. fontes, vitiant, consilia instillant, non quæ honesto, sed quæ ventri suo, ac quæstui serviant: Simile quiddam exercentes in humanis rebus, quale Ate tribuit Homerica narratio. Deinde quum tutius lædunt sub umbra Nobilitatis, ac se occultant, quo siquid adveniat adversi, illos postremo feriat: siquid boni sit, ipsi primi sint ad carpendam messem. Et quoniam juxta imperitorum legem, nihil his recte fieri videtur, nisi quod ipsi faciunt, ad arbitratum suum universam religionem, cum ipsa Scriptura, corrigendam putant, Quicquid ipsis non placet hæreticum est. Nil sibi placere potest, quod non illico alba amussis sit quantum libet a scopo alienum.

NUM. LXXVII.

An instrument of the University of Cambridg, appointing certain of their members to repair to Oxford, to dispute with Cranmer, Ridley and Latimer there.

Procuratorium Academiæ Cantabrig.

Foxij MSS. UNIVERSIS Christi fidelibus præsentes literas visuris, lecturis et audituris, et quos infrascripta tangunt, seu quovis modo tangere poterunt; Nos Vicecancellarius Senatusque tam Regentium quam non Regentium almæ Academiæ Cantabrigien. Salutem, et dilectionem in Christo Jhesu. Cum jampridem ex parte Sacræ Synodi, sive Convocationis prælatorum et cleri Cant. provinciæ, aucthoritate et mandato Sereniss. et religiosiss. Dominæ nostræ Reginæ Mariæ convocatæ, Nobis in Senatu nostro ad effectum
183 infrascriptum in simul congregatis exhibiti fuerint quidam Articuli tenoris infrascripti, *Viz.*

In Sacramento Altaris virtute verbi divini a sacerdote prolati præsens est realiter, sub speciebus panis et vini, naturale corpus Christi, conceptum de Virgine Maria: Item, naturalis ejusdem Sanguis.

Post Consecrationem non remanet Substantia panis et vini, neque alia ulla Substantia, nisi Substantia Christi, Dei et hominis.

In Missa est vivificum ecclesiæ Sacrificium, pro peccatis tam vivorum quam mortuorum propitiabile:

Simulque requisiti fuerimus, eosdem Articulos matura deliberatione legere, expendere et considerare: Et si sanam, veram et Catholicam doctrinam contineant, eosdem approbare velimus: Nos in Senatu nostro, sic ut præfertur, convenientes, perlectosque nobis Articulos, et contenta in ijsdem, quanta decebat in re tam gravi maturitate et deliberatione, perpendentes et librantes, quandoquidem ipsos, et contenta in ijsdem, cum Catholica virtute et fide orthodoxa per omnia convenire animadvertimus, eosdem unanimi consensu nostro atque assensu, ut veros, catholicos, orthodoxos, ac veritati et doctrinæ catholicæ, ac aperto Dei verbo, con-

sentientibus veterum orthodoxorum patrum testimonijs, Generaliumque Consiliorum authoritatibus, per omnia innitentes et congruentes, tam consentientibus animis comprobavimus, ut nostrâ plurimum interesse arbitrati sumus doctrinam articulorum hujusmodi contra omnes illius oppugnatores defendere et tueri.

Intelligentes itaque tam facti notorietate, quàm famæ publicæ relatione, esse nonnullos perditionis et iniquitatis filios, seditiosos errorum innovatores, et ecclesiæ Christi hostes, qui hujusmodi sacram, Catholicam et orthodoxam doctrinam, ac ecclesiæ unitatem modis omnibus perturbare, dilacerare, infestare, affligere et evertere satagunt, et conantur, quorum præcipui authores et Antisignani nominatim sunt, D. Thomas Cranmerus, nuper Cantuar. Archiepiscopus, Nicolaus Ridleius, nuper Roffensis, et Hugo Latimerus, jam olim Wigorn. Episcopi, Academiæ nostræ Cantabrig. quondam alumni, modo apud inclytam Universitatem Oxoniensem existentes, nostrarum partium esse duximus, non modo veritatem Catholicam prædictam verbo et scriptis comprobare, ac mundo palam facere, verum etiam eandem nedum contra eosdem principales adversarios, sed et contra omnes alios ecclesiæ hostes et veritatis Christi oppugnatores, pro virili nostra, manifesto Dei verbo, Sanctorumque patrum testimonijs, defendere, tueri et propugnare. Ac proinde quo veritas magis elucescat, quosdam pios et eruditos viros ex eadem nostra Universitate ad hoc muneris publico omnium nostrûm nomine obeundum, viz. D. Johannem Yong, Vicecancellarium nostrum, Gulielmum Glyn, Richardum Atkynson, Cuthbertum Scot, Thomam Watson, Albanum Langdale, et Thomam Sedgwyke, Theologiæ Professores, conjunctim et divisim selegimus, nominavimus, et deputavimus: Dantes et concedentes eisdem, prout, et tenore præsentium sic damus et concedimus, conjunctim, ut præfertur, et divisim, plenariam potestatem, aucthoritatem et facultatem, vice et nominibus omnium nostrum, almam academiam Oxon. quibuscunque diebus eis visum fuerit, petendi et proficiscendi. Ac si quidem libera eis, pro more, aucthoritate Universitatis Oxon. in hac parte dabitur venia et facultas, cum dictis dominis, Cranmero, Ridleio, et Latimero, cæterisque ejusdem farinæ monstris palam et 184

publicè, sive privatim, congrediendi, hijsque de rebus disserendi, disputandi et argumentandi, sanamque doctrinam prædictam contra eos patrocinandi, et propugnandi, adversariosque prædictos, et eorum perversas opiniones, et sententias, atque hæretica dogmata refellendi, refutandi, et convincendi, Eosque ad resipiscentiam modis omnibus quibus poterint, hortandi, reducendi et persuadendi: Cæteraque omnia et singula faciendi, exercendi et expediendi; quo hujusmodi negotij qualitas et natura de se exigunt et requirunt, Promittentes nos ratum, gratum, et firmum perpetuò habituros totum id, et quicquid ab eisdem eruditis viris nomine et vice nominis in præmissis, aut eorum aliquo actum aut gestum fuerit. In quorum omnium et singulorum fidem et testimonium præmissorum, has nostras Commissionis, et Deputationis literas nostro communi sigillo communiri fecimus. Datum e Senatu nostro Cant. x die mensis Aprilis, anno verbi incarnati supra Millesimum quingentesimum quinquagesimo quarto.

NUM. LXXVIII.

The University of Cambridg to that of Oxford, relating to the former matter.

Reverendis in Christo viris D. Vicecancellario Oxoniensi, et universis Doctoribus illius Academiæ, atque Magistris Regentibus et non Regentibus.

Foxii MSS.

GRAVI nuper et turbulenta tempestate, sicut vos scitis et experti estis, Reverendi in Christo fratres, Ecclesiæ nostræ horribiliter jactatæ sunt. Tetra etenim seditiosi erroris, et protervæ atque obstinatæ hæresios pestis ac lues omnes Angliæ oras pergrassata, ipsas etiam Academias corripuit, atque gravissimè et periculosissimè infestavit. Christi pura et orthodoxa religio, mendacibus Sectariorum commentis et prodigiosis subinde pullulantium falsarum doctrinarum monstris miserè deformata et dilacerata, jacuit. Jam tamen singulari Numinis beneficio, et D. nostri Jesu Christi atque

illius Sacri Spiritus afflatu, serenior aura et placida atque amæna amabilis concordiæ tranquillitas affulgere occæpit. Gratias proinde indesinentur agere debemus cœlesti patri, qui propter suam misericordiam Ecclesijs nostris, magna persecutionis violentia afflictatis, optabilem et serenum statum restituerit. Qui per optimam et religiosissimam Reginam religionis Catholicæ integritatem, quæ corruptorum maliciosa improbitate pænè extincta fuerat, restauravit, atque Academijs nostris antiquam suam libertatem, quæ nephandorum tyrannide opprimebatur, reddidit. Nostrarum verò partium esse ducimus tantam et tam illustrem Dei erga nos beneficentia agnoscere et confiteri; atque etiam eundem Deum et propitium nostrum Dominum, assiduis precibus interpellare, ut hæc quæ jam restaurata est religionis orthodoxa et pura integritas, in dies magis ac magis augeatur; atque ea quæ jam conciliata est pax et concordia fir- 185
mius et solidius coalescat. Hoc etenim est quod vas electionis, et Christi Apostolus Paulus, hortatur, et admonet, dicens, *Cum patientia supportate Vos invicem, soliciti servare unitatem spiritus in vinculo pacis. Unum corpus, Unus spiritus; sicut et vocati estis in una spe Vocationis vestræ. Unus dominus, Una fides, Unum baptisma, Unus Deus et pater omnium; qui est per omnia, et super omnia, et in omnibus vobis.*

Nos proinde eandem spiritus unitatem, cum Catholica Christi ecclesia, retinentes articulos, de quibus postrema Synodo Londoniensi inter ecclesiarum nostrarum proceres conveniebat, unanimi consensu comprobantes, atque veram, sanam, et Catholicam doctrinam ijsdem exprimi et explicari agnoscentes, optamus lupos omnes, qui Christi ovile dissipare, et simplices oviculas seducere conantur, ab ecclesiæ castris procul abarceri. Dilectos itaque nobis, et eruditos viros D. Jo. Yong, Vicecancellarium nostrum, D. Gulielmum Glyn, Richardum Atkynson, Cuthbertum Scot, Thomam Watson, Albanum Langdale, et Thomam Segiswyck, Theologiæ Professores, atque Catholicæ fidei et Academiæ nostræ Alumnos, ad vos legare destinavimus: Non quod doctrinam articulorum, in questionem et disputationem vocent, quam nos omni ambiguitate seposita, veram et orthodoxam esse agnoscimus; utpote quæ et aperto Dei verbo et

consentientibus patrum testimonijs, et generalium Conciliorum auctoritate, fulciatur et confirmata sit; sed ut nostro omnium nomine sanæ doctrinæ una vobiscum patrocinentur, atque orthodoxam fidem propugnent, et eos qui eidem adversantur, convincant, et hereticæ atque perversæ sententiæ authores refellant et refutent. Quales apud vos esse credimus Thomam Cranmerum, N. Ridley, et Hug. Latimerum, nuper Episcopos, et Academiæ nostræ, atque Christi ecclesiæ filios obedientes; nunc vero, sicut quidam referunt, quod nos dolentes scribimus, falsæ et corruptæ doctrinæ contumaces patronos. Quorum Nos miserandum statum multum deploramus, mentem illis meliorem precantes, quo mutata sententia per resipiscentiam in matris Ecclesiæ sinum simul sese recipiant. Quam quisquis non habuerit suam Matrem, is Deum Patrem habere non poterit. Ut ergo vos intelligeretis, quæ nostra esset his de causis sententia, pios et eruditos hos viros ad vos publica authoritate nostra mittimus, atque has literas communi nostro sigillo sigillari fecimus. Christus Jesus vos vestramque illustrem Academiam pietate et bonis literis florentem, ad veræ religionis augmentum, et corruptæ errorum profligationem perpetuo conservet, e senatu nostro 10 Aprilis 1554.

Concordat cum originalibus literis missivis et procuratorijs.

Vestrum omnium in Christo amantissimi, Vicecancellarius et Regent. et non Regent. Senatus Cantabr.

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NUM. LXXIX.

Cranmer's Letter to the Queens Council after his Disputation at Oxon.

Foxes Actes.

IN right humble wise sheweth unto your honorable Lordships, Thomas Cranmer, late Archbishop of Canterbury, Beseeching the same to be a means for me unto the Queens highnes for her mercy and pardon. Some of you know by what means I was brought and trained unto the Wil of

our late Soveraign Lord K. Edward VI. and what I spake against the same; Wherein I refer me to the reports of your Honors and Worships. Furthermore, this is to signify to your Lordships, that upon Monday, Tuesday, and Wednesday last past, were open Disputations here in Oxford, against me, Mr. Ridley, and Mr. Latimer, in three matters concerning the Sacrament. First, of the Real presence. Secondly, Of Transubstantiation. And thirdly, Of the Sacrifice of the Mas. Upon Monday against me: Upon Tuesday against D. Ridley; and upon Wednesday against Mr. Latimer. How the other two were ordered I know not; for we were separated: So that none of us knoweth what the other said; nor how they were ordered. But as concerning my self I can report. D. Chadsey was appointed to dispute against me. But the Disputation was so confused, that I never knew the like: every man bringing forth what him liked, without order. And such hast was made, that no answer could be suffered to be taken fully to any argument, before another brought a new argument. And in such weighty matters, the Disputation must needs be ended in one day, which can scantly be ended in three months. And when we had answered them, they would not appoint us one day to bring forth our proofes, that they might answer us: being required by me therunto. Wheras I my self have more to say, then can be wel discussed, as I suppose, in twenty dayes. The means to resolve the truth had been to have suffered us to answer fully to al that they could say; and then they again to answer us fully to al, that we can say. But why they would not answer us, what other cause can there be, but that either they feared their matter, or that they were not able to answer us? Or else for some consideration they made such hast, not to seek the truth, but to condemne us: That it must be don in post hast, before the matters could be throughly heard. For in al hast we were al three condemned of heresy. Thus much I thought good to signify to your Lordships, that you may know the indifferent handling of matters: Leaving the judgment therof unto your Wisdomes. And I beseech your Lordships to remember me, a poor prisoner, unto the Queens Majesty; and I

shal pray, as I do daily, unto God, for the long preservation of your good Lordships in al godlines and felicitie. April 23.

187 NUM. LXXX.

The Lord Legates Commission to the Dean and Chapter of Canterbury, deputing them to Absolve and Dispense with the Clergy, in his stead; and absolve the Laity.

Commissio Domini Reginaldi Poli Legati de Latere.

Registr. Eccles. Cant. REGINALDUS miseratione divina Sanctæ Mariæ de Cosmeden Sanctæ Romanæ Ecclesiæ Diaconus Cardinalis Polus nuncupatus Sanctissimi D. N. Papæ et Sedis Apostolicæ, ad Serenissimos Philippum et Mariam Angliæ Reges, et universum Angliæ regnum, de Latere Legatus, Venerabilibus ac nobis in Christo dilectis DECANO et CAPITULO Ecclesiæ Metropolitices Christi Cant. ad quos omnis et omnimoda jurisdictio Spiritualis et Ecclesiastica, quæ ad Archiepiscopum Cant. sede plena pertinuit, ipsa Sede jam vacante, notoriè dinoscitur pertinere, seu eorum in Spiritualibus Vicario Generali, Salutem in Domino sempiternam. Cum Sanctissimus in Christo Pater Dominus noster Dominus JULIUS providentia divina Papa tertius, inter alias facultates, pro hujus regni omniumque personarum in ea existentium Sanctæ Ecclesiæ reconciliatione facienda, necessarias nobis in hac nostra Legatione concessas, hanc specialiter indulserit, ut quoscumque in hæresium et schismatis errores lapsos, ab eis et a quibuscunque censuris et pœnis propterea incursis, absolvere, et cum eis super irregularitate præmissorum occasione contracta Dispensare, et alia multa adhæc necessaria seu quomodolibet opportuna facere: Et hoc idem munus Catholicis locorum Ordinarijs et alijs personis Deum timentibus, fide insignibus, et literarum scientia præditis demandare possumus, prout in ejus literis tam sub plumbo, quam in forma Brevis, expeditis plenius continetur:

CUMque de benignitate, et Serenissimorum Regum pie-

tate, Regnum hoc universaliter, et omnes Domini Spirituales et Temporales, aliæque personæ Communitatum in eo, quod proximè celebratum est, Parliamento congregatæ, singulariter primùm, et deinde universum corpus Cleri provinciæ Cantuariensis, et omnes ferè personæ singulares dictum corpus repræsentantes, coram nobis existentes, aliæque pleræque fuerint sanctæ ecclesiæ Catholicæ per nos ipsos reconciliatæ: Speremusque fore, ut omnes aliæ, quæ reconciliatæ adhuc non sunt, reconciliatæ fuerint: Difficiléque et potius impossibile sit, ut tam numerosa multitudo per manus nostras reconcilietur: Ideo vices nostras in hoc, locorum Ordinarijs et alijs Personis, ut supra qualificatis delegandas duximus:

CIRCUMSPECTIONI igitur vestræ, de cujus probitate et charitatis zelo plenam in Domino fiduciam obtinemus, Authoritate Apostolicâ nobis per Literas ejusdem Sanctissimi D. N. Papæ, et per nos vobis nunc impensâ, omnes et singulas utriusque Sexus, tam laicas quam ecclesiasticas singulares, et quorumvis ordinum Regulares vestræ civitatis, et Dioceseos, personas, in quibusvis etiam sacris ordinibus constitutas, cujuscumque etiam status et qualitatis existant, etiamsi Capitulum, Collegium, Universitas, seu 188
Communitas fuerit, quarumvis hæresium et novarum Sectarum professores, aut in eis culpabiles, vel suspectas, ac credentes, receptatores et fautores ipsorum, suos errores agnoscentes, ac de illis dolentes, et ad orthodoxam fidem recipi humiliter postulantes, cognita in ipsis vera et non ficta aut simulata pœnitentia, ab omnibus et singulis hæresium et schismatis, et ab orthodoxa fide Apostasiarum et blasphemiarum et aliorum quorumcunque similium errorum, etiam sub generali sermone non venientium, peccatis, criminibus, excessibus et delictis, (de quibus tamen inquisiti vel accusati seu condemnati non fuerint) et quibusvis excommunicationis, suspensionis, et interdictionum, et alijs ecclesiasticis et temporalibus sententijs, censuris et pœnis in eas præmissorum et infra scriptorum occasione ac jure, vel ab homine latis, vel promulgatis, etiamsi eis pluribus annis insorduerint, et earum Absolutio dictæ Sedi, etiam per literas in die cœnæ Domini legi consuetas, reservata existat; In utroque Conscientiæ scil. et contentioso foro, eos

vero qui jam inquisiti vel accusati aut condemnati fuerint, vel ut præfertur ad cor reverteutes, in foro conscientiæ tantum, plenariè absolventes et Liberantes;

NECNON cum eis super irregularitate per eos occasione præmissorum contractâ, etiam quia sic Legati Missas et alia divina officia, etiam contra ritus et ceremonias hactenus probatas et usitatas, celebraverint, aut illis alias se immiscuerint, contracta: Quodque irregularitate et alijs præmissis non obstantibus in suis ordinibus, etiam ab hæreticis et schismaticis Episcopis, etiam minus ritè, dummodo in eorum collatione Ecclesiastica forma et intentio sit servata, per eos susceptis, et in eorum susceptione etiam juramentum contra Papatum Romanum præstiterint, etiam in Altaris ministerio ministrare, ac quæcunque quotcunque ac qualiacunque etiam curata, invicem tamen se compatientia beneficia Secularia vel Regularia (dignitatibus in Collegiatis ecclesijs principalibus et in Cathedralibus, etiam Metropolitanis post Pontificalem majoribus exceptis) etiam Schismaticis Episcopis, seu alijs Collatoribus, etiam laicalis potestatis prætextu habita, authoritate Apostolica retinere, dummodo alteri jus quæsitum non sit, et non promotos ad omnes etiam sacros et presbyteratus ordines a suis Ordinarijs, si digni et idonei reperti fuerint; rite et legitimè promoveri, ac beneficia ecclesiastica, etiam curata, si eis alias canonicè conferantur, recipere et retinere valeant, qualitate temporis, ministrorum defectu, et ecclesiæ necessitatibus utilitatibusque ita poscentibus, DISPENSANDI et indulgendi, et omnem inhabilitatis et infamiæ maculam sive notam ex præmissis quomodolibet insurgentem, penitus et omnino abolendi, necnon in pristinum, et eum, in quo ante præmissa quomodolibet erant, statum; ita ut et omnibus et singulis gratijs, privilegijs, favoribus et indultis, quibus cæteri Christi fideles gaudent, et gaudere quomodolibet possunt, uti et gaudere valeant; in omnibus, et per omnia, perinde ac si a fide Catholica nunquam in aliquo defecissent, restituendi, reponendi, et redintegrandi, ac eis (dummodo corde contriti) sua errata et excessus circumspectioni vestræ, seu alicui alteri per eos eligendo Catholico Confessori sacramentaliter confiteantur, et pœnitentiam Salutarem eis pro præmissis injungendam omnino adim-

pleant, omnem publicam confessionem, abjurationem, reconciliationem, et pœnitentiam juxta debitas arbitrio vestro moderandi, et in totum remittendi: Necnon quoscunque 189
REGULARES et Religiosos, extra eorum regularia loca, absque sedis Apostolicæ licentia, vagantes, ab Apostasiæ reatu, alijsque censuris, et pœnis ecclesiasticis per eos propterea, etiam juxta suorum ordinum instituta, incursis, injuncta eis pro modo culpæ pœnitentia salutari, pariter absolvendi, et super quacunque irregularitate propterea per eos contracta, aut cum eis, ut alicui curato beneficio de illius obtinentis consensu, in habitu clerici sæcularis, habitum suum regularem sub honesta toga Presbyteri sæcularis deferendo, deservire, et extra eadem loca regularia remanere, ad beneplacitum nostrum, libere et licite possunt, eadem autoritate Apostolica, ob defectum ministrorum, et alias prædictas causas, Dispensandi;

AC QUOSCUNque qui in sacris ordinibus constituti, Matrimonia, etiam cum viduis et corruptis mulieribus de facto contraxerint, postquam mulieres sic copulatas rejecerint, illisque abjuraverint, ab hujusmodi excessibus et excommunicationis sententia interposita, eos pro modo culpæ pœnitentia salutari in forma ecclesiæ consueta, absolvendi, ac cum eis, postquam pœnitentiam peregerint, et continenter et laudabiliter vivere cogniti fuerint, super bigamia propterea per eos contracta, ita ut ea non obstante, in quibusvis susceptis et suscipiendis ordinibus, etiam in Altaris ministerio ministrare, ac alicui beneficio ecclesiastico, de illius obtinentis consensu, deservire, extra tamen Diocesin, in qua fuerint copulati, eisdem de causis dispensando. Necnon parochialium Ecclesiarum tuæ Diocesios Rectores sive Curatos, de quorum fide, probitate, circumspectione, et charitatis zelo plena fiducia conspici potest, ad quarumcunque utriusque sexus suæ parochiæ, personarum laicarum tantum, absolutionem, et ecclesiæ Catholicæ reconciliationem (ut præfertur) autoritate Apostolica faciendam: Et siqui ex Curatis prædictis ad id idonei non fuerint, in eorum defectum alias idoneas et sufficientes personas, quæ eorum vices suppleant, nominandi et deputandi: Quos sic per vos nominatos et deputatos in locum nostrum, in præmissis absolutionibus et reconciliationibus,

substituimus: Præmissis, ac Regula de insordescentibus edita, et quibusvis alijs constitutionibus et ordinationibus Apostolicis, et omnibus illis, quæ in literis prædictis Sanctitas sua voluit non obstare, contrarijs non obstantibus quibuscunque præsentibus in præteritis casibus locum habentibus, et ad beneplacitum nostrum duraturis. Datum Lambethi prope Londinum, Wintoniensis Diocœsis, Anno a Nativitate Domini MDLV. idibus Februarij, Pontificatus Sanctissimi in Christo Patris et Domini nostri Domini Julij divina Providentia Papæ tertii anno 5to.

Reg. Car. Polus Leg.

190 NUM. LXXXI.

The Lord Legates Instructions to the Bishops, in the performing of his orders about absolving their Clergy and Laity.

Registr. Eccles. Cant. SINGULI Domini Episcopi, necnon Officiales Ecclesiarum, quæ nunc vacant, pro executione eorum, quæ a Reverendissimo Domino Legato sunt eis demandata, ordinem qui infrascriptus est, poterunt observare.

Primùm, Vocatum ad se totum singularum civitatum, quibus singuli præsunt, Clerum, de hijs quæ sequuntur, instruere procurabunt.

De paterno amore et charitate, quam Sanctissimus, D.N. Julius Papa tertius erga Nationem Anglicam declaravit, qui ut primum cognovit Serenissimam Mariam Reginam fuisse declaratam, Reverendissimum Dominum Reginaldum Cardinalem Polum de suo Latere, ad has partes Legatum misit, ut Regnum hoc, tot jam annos ab Ecclesia Catholica separatum, ad ejus unionem reducere, et in errores lapsos consolari, atque in Dei gratiam restituere studeret.

De ejusdem Domini Legati adventu; quanta lætitia atque honore is acceptus fuit, tum a Sereniss. Regibus, tum ab alijs omnibus.

De hijs quæ in proximo Parliamento acta et conclusa sunt. Scil. De omnibus Dominis de Parliamento, et universo regno a schismate et censuris incursis absolutis, et Ecclesiæ Ca-

tholicæ reconciliatis. De quibusdam legibus, quæ contra authoritatem Sedis Apostolicæ et Romani Pontificis fuerunt per Henricum VIII. et Edwardum VI. latæ et promulgatæ, revocatis et abolitis. De restituta Sanctiss. N. D. Papæ et Ecclesiæ Romanæ eadem obedientia, quæ ante hoc perniciosissimum schisma præstabatur.

De authoritate Episcopis restituta; et maximè ut possint contra hæreticos et schismaticos procedere, et eos juxta canonicos Sanctiones coercere et punire.

Hijs ita expositis, veniant ad facultates sibi ab eodem Reverendiss. D. Legato concessas, quæ recitentur: Et hic omnes, qui in schisma et alios errores lapsi sunt, invitentur ad Absolutionem et conciliationem humiliter ex toto cordo petendam, necnon et Dispensationes, tam super ordinibus, quam super beneficijs necessarias et opportunas postulandas. Præfigatur Dies, intra quem dicti de clero humiles et pœnitentes comparcant ad petendam suppliciter absolutionem, reconciliationem et dispensationes prædictas.

Idem vero Domini Episcopi, postquam illi omnibus erroribus suis renunciaverint, et promiserint sacramentaliter ipsis, aut alteri Sacerdoti Catholico, confessuros esse errores suos et pœnitentiam sibi adinjungendam impleturos, eos absolvent, et Ecclesiæ reconciliabunt, et cum ipsis juxta formam facultatum, pro petentium necessitatibus, prout sibi visum fuerit, dispensabunt: adhibendo semper convenientem distinctionem inter eos, qui solum in schisma et hereses inciderunt, et eos, qui etiam eos publicè docuerunt, et alios ad peccandum adduxerunt.

Eodem die constituetur dies festus et solennis, in quo, 191
adstante in Ecclesia populi multitudine, Domini Episcopi, et omnes Curati in ecclesijs suis omnia eadem, quæ clero jam exposita fuerunt, Populo quoque insinuabunt, et omnes invitabunt, paternè et cum omni affectu, ut agnitis erroribus suis ad Ecclesiæ Catholicæ gremium revertantur, promittendo fore, ut omnibus præterita crimina omnia condonentur, et remittantur, modo eos ex animo illorum pœniteat, et illis renuncient.

Præfigatur autem terminus, ut putà tota Pascatis Octava, intra quem terminum omnes Ecclesiæ reconcilientur. Alioqui eo lapso contra ipsos, et eos etiam, qui post reconcilia-

tionem ad vomitum reversi fuerint, severissimè procedetur. Dicatur de facultate concessa a Reverendiss. Domino Legato Episcopis et alijs, ut absolvere possint omnes quicunque ad cor reversi fuerint.

Iidem Domini Episcopi et Officiales nominabunt et deputabunt Ecclesiarum parochialium Rectores, seu alias Personas idoneas, quæ Laicos ab hæresi et Schismate, et quibuscunque censuris absolvant juxta facultatum formam et tenorem, data per Episcopos formula, qua in absolutione et reconciliatione uti debeant.

Eadem poterunt cum Clero totius Diocesios observari prout commodius visum fuerit.

Domini Episcopi et Officiales præfati, necnon omnes Curati seu alij ad id deputati, habeant librum, in quo nomen et cognomen, et parochia omnium reconciliatorum inscribantur, ut postea sciatur, qui fuerint reconciliati, et qui non.

Idem Domini Episcopi et Officiales Octava Pascatis elapsa, poterint facere Visitationem Civitatis primo, dein Dioceseos; Et siqui non fuerint reconciliati, poterint ad se eos vocare, et cognoscere causas, propter quas ab erroribus suis nolunt recedere. Et si in eis obstinatè perseverarint, tum contra eos procedent.

In hac facienda Visitatione attendant diligenter, quæ in hoc brevi compendio sunt notata, et maximè faciant, ut omnes Ecclesiasticæ personæ ostendant titulos suorum Ordinum et Beneficiorum; ut si in ijs aliquis alius defectus notetur, illis provideant, et omni studio procurent, ut errores, quibus Dioceses eorum sint infectæ, extirpentur, et veritas fidei tum in concionibus, tum in confessionibus doceatur, deputando personas idoneas ad conciones faciendas, et confessiones audiendas. Id etiam curent, ut sacrorum Canonum instituta in omnibus observentur, et nomen Divi Thomæ Martyris, necnon sanctiss. Domini nostri Papæ ex libris dispunctum, in illis restituatur, et pro eo secundum morem ecclesiæ, ut ante Schisma fiebat, oretur.

In publicationibus hujusmodi erit ante omnia commemoratio miseriarum, et infelicitatis præteritorum temporum; et magnæ Gratiæ, quam nunc Deus pro misericordia populo huic exhibuit: hortando omnes ad hæc grato ani-

mo cognoscenda, et infinitas gratias Divinæ ipsius bonitati assiduè agendas.

Hortandi sunt etiam omnes, ut devotè orent Deum pro salute et felici statu horum Serenissimorum et de hoc regno optimè meritorum, ac merentium Regum, et specialiter pro felici partu Sereniss. et pijssimæ reginæ.

Formula Absolutionis. 192

Dominus noster Jhesus Christus, summus Pontifex per suam pijssimam misericordiam, et clementiam Vos cruore suo preciosissimo redemptos, de ineffabili sua pietate, ab omnibus peccatis per vos commissis, misericorditer absolvat. Et ego authoritate Apostolorum Divi Petri et Pauli, ac Sedis Apostolicæ mihi commissa, Vos et vestrûm quemlibet ab omnibus peccatis, criminibus, excessibus, et delictis, atque ab omni Hæresi, Schismate, Apostasia, irregularitate, et quocunque errore vestris; necnon a juramento contra Papatum Romanum per vos præstito; et a quibuscunque excommunicationis, suspensionis, et interdictionum et alijs sententijs, censuris et pœnis ecclesiasticis a jure vel ab homine latis, per vos ratione præmissorum incursis et contractis, absolvo, ac communioni fidelium, et S. Sanctis Dei ecclesiæ Sacramentis restituo, reduco et redintegro. In nomine Patris et Filij et Sp. Sancti. Amen.

NUM. LXXXII.

An Italian to his friend, concerning Car. Pole.

NONNE solitus fuisti affirmare, Cardinalem illum tuum Polum optimè nosse justificationem sola fide in Christum? mirificè cupere promotam doctrinam nostram, quam mundus odit? Expectare autem tempus atque occasionem, qua se patefaciat? Certe audivi ego te centies omnia hæc affirmantem, atque audierunt quotquot erant tibi aliqua necessitate conjuncti, et gustarunt bonum Dei verbum. Quum

Ex Balæi Centurijs.

aliquis eorum aliquando quereretur, diceretque se non posse ferre Polum ita esse addictum Papis, atque ita palam, et tam malo exemplo consentire quotidie Missis, atque alijs illicitis cultibus, tu solebas prodire et affirmare, illam esse dissimulationem ad tempus, sed patefacturum se brevi, magno cum fructu Ecclesiarum Dei. Annon defines nunc ita de illo sentire ac loqui? Non objicies patrocinium tam injustæ causæ? Non fateberis una nobiscum, Polum tuum aut veritatis et pietatis studium abjecisse, et peccare in Sp. Sanctum ad mortem, aut nunquam serio in religione egisse? Ea vero colloquia, quæ apud eum aliquando instituebantur de Christo, de Evangelio, de viva fide et de justificatione, huc spectasse, ut nobis tandem pulchrè imponeret? O miserum illum, et infelicem! Proh! quam atrociter læsit æternam Dei, Christi et Sp. Sancti majestatem, atque omnes piorum Ecclesias? Nam in regno Angliæ docebatur, et summa cum lætitia audiebatur, Justificatio sola fide in Christum, satisfactio peccatorum per Christum, certitudo salutis nostræ per Christum, vera pœnitentia, vera absolutio, verus ac legitimus usus Sacramentorum, atque aliæ hujusmodi doctrinæ, omnino conformes propheticis, Evangelicis, Apostolicisque oraculis, atque usui veteris Catholicæ ecclesiæ, ita ut essent inde sublati, extirpatique illi fœdissimi abusus, abominabiles-
193 que superstitiones atque idolomaniæ, quæ scatent, regnantque in Papatu. Cum vero ageretur de his fæcibus rursus in illud regnum invehendis, divinis vero doctrinis abolendis, Polus tuus obtulit hic suam operam, quia speravit se autoritate et gratia plurimum illic valiturum. Ac statim regnum ingressus est, præcedente scilicet idolo crucis et cum omni illa pompa atque abominatione, qua Legati Antichristi uti solent. Populo vero imperavit in palatium convenire, genua flectere ante se. (quin et Rex et Regina unà procubuerunt in genua, nec puduit illum Antichristi Vicarium id sustinere.) Ubi autem populum admonuit hactenus a vera fide deviasse, atque hæreticum fuisse, addidit se absolutionem Papalem velle impartiri, eumque Sanctæ Rom. Ecclesiæ reconciliare: et confestim erecta manu, cruceque illata, populum ipsum absolvit, id est, arripuit atque avulsit, (quantum in se quidem fuit,) a studio veræ pietatis, ac ipsiusmet veritatis. Arripuit, inquam, atque avulsit è sinu atque custodia ipsius

veri pastoris Dom. nostri Jesu Christi, projecitque rectè in sentinam pristinorum abusuum atque errorum, et sub meram tyrannidem Antichristi insigni proditione posuit. Quid potest sceleratius, quid horribilius excogitari? Præsertim de homine, qui favere nostræ causæ aliquando visus est. Annon agnosces nunc, quem virum tandiu et tantopere, colueris, et pæne ut divinum aliquod numen adoraveris? Annon desines tandem?

Quum tuus ille amicus nuper sub nomine Athanasij edidisset scholia in orationem ipsius Poli, in qua Evangelium vocaret Semen Turcicum, Principes vero Germaniæ Turcas, tu mirè tergiversationibus Cardinalem defendebas; indignissimum putabas, qui ita vexaretur: quin jurabas, eum longe aliter nunc sentire, quicquid aliquando sensisse visus fuerit. At quo pacto poteris excusare, quod nunc in Anglia gessit? Adde multorum literis nuntiari, restitutam illic fuisse statuam divo (ut ipsi inquiunt) Thomæ Cantuariensi, proditori olim sui regis pessimo. Proh Deum immortalem! hocne etiam tuus Polus potest pati? Sed Dei beneficio factum esse audio, ut nunc caput illi imagini amputatum sit, et corpus in partes disceptum.

Quin adde, agi nunc in misera illa Anglia de lupanaribus etiam restituendis. Sed quidni? Quemadmodum enim umbra corpus, sic prostibula ac reliquæ fæditates ac vitia, in primis vero idola, Papatum consequuntur. Sed audi reliqua, audi quæ filius Dei non poterat legere, quin adhuc magis perhorrescat, ac intimis medullis contremiscat. Thomas Archiepiscopus Cantuariæ, una cum tribus quatuorve alijs Episcopis vere pijs ac Sanctis, qui justificationem vera fide in Christum, gratuitamque peccatorum remissionem docuerat, exutus archiepiscopatu, et deterrimo carcere conjectus, vitam degens in tenebris, in squallore, in egestate, singulis horis gladium carnificis expectans, tum demum igne absumptus est, tyrannide certe inaudita. Joannes Hopperus Vuigorniensis Episcopus, et D. Joannes Rogers, et Doctor Rolandus Taylerus, veri martyres Christi, passi sunt ignes constantissimè.

Contra Stephanus Gardinerus falso episcopus Vuintoniensis (nam Joannes Ponetus verus illius ecclesiæ pastor, et verus Servus Jesu Christi exulat) cum octo aut decem

alijs Episcopis impijs et sanguinarijs, qui Evangelium atque
194 ipsissimum Christum fuerant acerrimè insectati, nunc sub Cardinali tuo Polo, in summo splendore, summisque divitijs et luxibus illic regnant. Ecce itaque Christum in vinculis, omni infamiæ ac tormentorum genere confectum, exutum vestibus, et tanquam ovem ductam ad macellum. Et vicissim ecce Barabbam latronem, alijsque tragicis facinoribus coopertum, liberatum, exultantem, et ferocientem. Atque ecce milites dividentes inter se spolia Christi. Ecce, inquam, ecce, ut videmus, accidere membris eademmet, quæ capiti nostro Christo acciderunt. Necesse enim est ut simus conformes imagini ejus.

In summa, Tuus Cardinalis regnat et triumphat, fruiturque honoribus fere Papalibus, fruitur actione gratiarum, gratulatione ac gloria ex tota Rom. curia, atque ex omni regno hypocritarum: denique fruitur spe potiundi Pontificatus. Verum ego illi vicissim nuntio, omnes eos qui spiritum Dei sentiunt, (atque hi sunt nostra ætate plures, quam ille forte putet, et quotidie crescit numerus) cogi pejus de illo sentire, ac loqui, quam aut de ipso Julio III. aut de quovis alio dissolutiore et sceleratiore Cardinale. Quandoquidem tum Antichristus ille, tum reliqui ex Cardinalium grege, aut potius armento, palam atque apertè nobiscum pugnarunt: et nunc imprimis pugnant; Quia victoria Poli eos reddit insolentiores. Polus vero insidijs, ac sub prætextu pietatis: Quamobrem cum hac ætate, ac in reliqua posteritate, rasi et uncti, atque id genus hypocritarum encomijs ac laudibus illum onerabunt, celebrabúntque, omnes piorum ecclesiæ non poterunt non queri, se tam indigne fuisse delusas ab eo. Quamquam esset id Polo utcunque ferendum, si nullam aliam pœnam experturus esset, præter dedecoris atque infamiæ sempiternæ. Alia enim eum manet multo gravior. O! iterum illum miserum, infelicemque: Nam non multo post justissimi Dei nostri ira et vindicta aget, aget illum præcipitem in profundum abyssi; ubi cum Diabolo atque angelis ejus, sempiterno igne cruciabitur.

Illud vero hic addere opus est. Nam sedes illa Rom. stultè sibi persuasit fore, ut nunc tota Germania redeat ad ejus obedientiam; scilicet, quia videt Angliam utcunque

redijsse: partim circumventam multis fallacijs dolisque, partim apertè vi coactam. Quare cum audierit Comitia Augustæ celebrari, ex toto Cardinalium grege selegit Moronum, quem mitteret eo legatum, hominem, qui in agnoscenda et persequenda veritate persimilis est Card. Polo. Ab eo itaque expectandæ sunt similes fallaciæ, similis hypocrisis, atque impietas: ut non lac lacti magis simile sit: qui unum videt, alterum videt.

NUM. LXXXIII. 195

Bradford to Cranmer, Ridley and Latimer, concerning the Freewillers, about 1554.

To my dear Fathers, Dr. Cranmer, Dr. Ridley, Dr. Latimer, Prisoners in Oxford, for the testimony of the Lord Jesus, and his holy gospel.

ALMIGHTY God, our heavenly father more and more kindle your hearts and affections with his love: that our greatest cros may be to be absent from him, and strangers from our home, and that we may godly contend more and more to please him, Amen, &c. Martyrs Letters.

As for your parts, in that it is commonly thought, your staff standeth next the door, yee have the more cause to rejoyce, and be glad, as they which shal come to their fellowes under the Altar. To the which Society God with you bring me also, in his mercy, when it shall be his good plesure.

I have received many good things from you, my good Lord, Master and dear Father, N. Ridley; Fruits I mean, of your good labours. Al which I send unto you again by this bringer [Augustin Bernher] one thing except, which he can tell, I do keep upon your further plesure to be known therin. And herewithal I send unto you a little treatise, which I have made, that you might peruse the same: and not only you, but also ye, my other most dear and reverend Fathers in the Lord for ever, to give your Approbation, as ye may think good. Al the prisoners here

about in maner have seen it, and read it: and as therin they aggre with me, nay rather with the truth, so they are ready and wil be, to signify it, as they shal se you give them example. The matter may be thought not so necessary, as I seem to make it. But yet if ye knew the great evil, that is like hereafter to come to the posterity by these men, as partly this bringer can signify unto you; Surely then could ye not but be most willing to put hereto your helping hands. The which thing that I might the more occasion you to perceive, I have sent you here a writing of Harry Harts own hand: Wherby you may see, how Christs glory and grace is like to loose much light, if your sheep *quondam* be not something holpen by them that love God, and are able to prove, that al good is to be attributed only and wholly to Gods grace and mercy in Christ without other respects of worthines then Christs merits. The effects of salvation they so mingle and confound with the cause, that if it be not seen to, more hurt will come by them, than ever came by the Papists: in as much as their life commendeth them to the world more then the Papists. God is my witnes, that I write not this, but because I would Gods glory, and the good of his people. In Free wil they are plain Papists, yea, Pelagians. And ye know that *Modicum fermenti totam Massam corrumpit.* They utterly contemn al learning. But hereof shal this bringer show you more. As to the chief captains therefore of Christs church here, I complain of it unto you: as truly I
196 must do of you even unto God in the last day, if ye wil not, as ye can, help something, *Ut veritas doctrinæ maneat apud posteros*, in this behalf; as ye have done on the behalf of matters expugned by the Papists. God for his mercy in Christ guide you, Most dearly beloved Fathers, with his holy Spirit here, and in al other things, as most may make to his glory, and the commodity of the Church, Amen.

Al here, God therfore be praised, prepare themselves willingly to pledg our Captain Christ, even when he wil, and how he wil. By your good prayers we shal al fare the better; and therefore we al pray you to cry to God for us, as we, God willing, do and wil remember you. My brethren here with me have thought it their duty to signify this need

to be no less, then I make it, to prevent the plantations, which may take root by these men.

Yours in the Lord,

Robert Ferrar John Bradford.
Rowland Taylor John Philpot.

NUM. LXXXIV.

The Prisoners for the Gospel, their Declaration concerning K. Edward his Reformation.

To the King and Queens most excellent Majesties, with their most honorable high court of Parlament.

WE poor Prisoners for Christs religion, require your Ho- Foxii MSS.
nours, in our dear Saviour Christs name, earnestly now to repent, for that you have consented of late to the unplaceing of so many godly lawes, set furth touching the true religion of Christ before, by two most Noble Kings, being Father and brother to the Queens Highnes, and aggreed upon by al your consents; not without your great and many deliberations, free and open disputations, costs and paines taking in that behalf, neither without great Consultations, and conclusions, had by the greatest learned men in the realm, at Windsor, Cambridg and Oxford, neither without the most willing consent, and allowing of the same by the whole Realm throughly: So that there was not one Parish in al England, that ever desired again to have the Romish Superstitions and vaine Service, which is now by the Popish, proud, covetous clergy placed again, in contempt not only of God, al Heaven, and al the holy ghostes lessons in the blessed Bible: but also against the honors of the said two most noble Kings, against your own Country, fore aggreements, and against al the godly consciences within this realm of England, and elsewhere. By reason wherof Gods great plagues must needs follow, and great unquietnes of consciences; besides al other persecutions and vexations of bodies and goods, must needs ensue. More- 197

over we certify your honours, that since your said unplaceing of Christs true religion, and true service, and placing in the room therof Antichrists Romish Superstition, heresy and idolatry, al the true preachers have been removed, and punished, and that with such open robbery, and cruelty, as in Turkey was never used, either to their own Countrimen, or to their mortal enemies.

This therfore our humble suit is now to your honourable estates, to desire the same, for al the mercies sake of our dear and only Savior Jesus Christ, and for the duty you owe to your native Country, and to your own souls, earnestly to consider from what light to what darknes this realm is now brought, and that in the weightiest, chief and principal matter of Salvation, of al our souls and bodies everlasting, and for ever more. And even so we desire you at this your assembly, to seek some effectual reformation for the afore written most horrible deformation in this church of England. And touching your selves we desire you in like maner, that we may be called before your Honors; and if we be not able both to prove and approve by the Catholic and Canonical rules of Christs true religion, the church Homilies and Service set furth in the most innocent K. Edwards days; and also to disallow and reprove, by the same authorities, the Service now set furth, since his departing; then we offer our bodies, either to be immediately burned, or else to suffer whatsoever other painful and shameful death, that it shal please the King and Queens Majesties to appoint. And we think this trial and probation may be now best, either in the plain English tongue by Writing, or otherwise by disputation in the same tongue. Our Lord for his great mercy sake grant unto you al the continual assistance of his good and holy Spirit. *Amen.*

NUM. LXXXV.

John Fox to the Lords Spiritual and Temporal in Queen Maries time: relating to the persecution.

UT singularis vigilantia vestra cum pari conjuncta pruden- Foxii MSS.
tia, neutiquam eget consilijs aut documentis meis, Proceres et Patres inspiciendi, ita nihil vicissim a pudore ac verecundia mea alienius esse possit, quàm summates viros ulla in re interpellare literis. At utinam hunc naturæ affectum, ut hactenus, perpetuò tueri liceret. Nunc vero ubi in eas difficultates, ceu inter Symplegadas, incidimus, ut neque obticescere sine impietate, nec loqui sine periculo liceat, considerabit, opinor, prudentia vestra non tam quid me deceat, quam quid officij exigat ratio. Quóque gravior sit ad scribendum causa, hoc faciliorem spero impetrabit veniam audacia. Equidem nihil addubito, quum eximia authoritas vestra divinæ cujusdam potentiæ vicariam nobis imaginem representat in terris, semper et egit sedulo, et actura est, ut cum dignitate vestra, simul publica totius ditionis vestræ tranquillitas salusque contineatur. Quid enim aliud vel ab amplissimo hoc loco expectare, vel de singulari vigilantia vestra suspicari convenit, quam a vobis, qui Patres sitis 198
Reip. paratissima fore omnia, sicubi vel auxilij fidem, vel juvandi voluntatem res communis desiderabit, ut neque facultati vestræ quicquam adjici, nec in voluntate quicquam desiderari poterit. Atque enimvero si in ijs duntaxat sita esset Reip. administratio, quæ per se satis possent humanæ prudentiæ præsidia moderari, nimis insanire videretur, qui vos monendo instituere, hoc est, Solem meridianum luce ascititia illustrare speraret. Quanquam ne id quidem sapientia, opinor, vestra postulabit sibi, hujusmodi censeri vos, qui non communi conditione nati cum cæteris, pariter cum reliquis mortalibus, etsi minus fortasse, at nonnunquam tamen, labi atque exorbitare possitis: Etiamsi humana forent maxime, atque intra proprij ingenij vires clausa, quæ ageretis.

Nunc vero cum omnis Reip. gubernatio divina sit, magnaque ejus pars in religionis versetur tractatione, longè

supra humanum captum ardua, ut alteram partem vobis lubenter tribuimus, ita in altera societatem aliquam consilij haud omnino estis, opinor, aspernaturi: præsertim cum id non tam fiducia arrogantiæ aliqua facimus, quam temporis atque officij necessitate impulsi. Quis enim, vos obtestor, Gravissimi Patres, ferat; quis non deploret; Quem non ad gemitus, ad lacrymas pertrahat, tametsi Angliam nunquam viderit, tantum in Anglia fundi Christiani Sanguinis; tot cives ingenuos, tot liberales et innocentes promiscuè cum fœminis viros, capite ac fortunis quotidie periclitari, cædi, exuri, laniari; prope sine modo et numero? Quod si Barbari ex ultima Turcia barbarosa, aut exteræ nationis ferus hostis aliunde irrumpens in Angliam, tantam hanc gentis nostræ stragem designasset, haud minor fortasse calamitas, aut minor profectò esset queremonia. Sævitiam etsi omnino per se gravem, nationis tamen minuerit distinctio. Nunc quorum saluti apud vos potissimum esse perfugium conveniebat, eosdem vos ipsi capi, exagitari, discerpi, dilacerari, Angli Anglos, Magistratus subditos, Christiani Christianos, cernitis et toleratis. Quique nuper sub Edwardi auspicatissimi Principis divino imperio florentissima tranquillitate, cum domum vitæ non securitate modo, sed voluptate etiam utebantur, nunc ijdem invertente se rerum humanarum scena, miseris cruciatibus vitam, quam tueri nequeunt, deserere coguntur; non quia vita aut mores mutati ipsorum, sed quia duntaxat tempora mutata sunt.

Et ubi interim ἐπιείκεια illa Paulina, ubi Clementia vestra, Mitissimi proceres, ubi inveterata illa semperque laudata etiam erga hostes, Anglorum pietas, si in vestros tam efferi tamque exitiales esse velitis? Scio ingeniorum immensam ac infinitam prope varietatem esse in mundo; apud homines haud secus quam apud belluas. Quidam natura mitiores. Contra sunt, quos natos sævitiæ dixeris, ac truculentiæ. Alij consuetudine prava hoc vitio delectantur. Nonnulli rursus ab alijs, ceu contagium, accipiunt. Verum utcunque alijs aliud natura insevit, certè nihil viris generosis tam proprium ac genuinum, nihil naturæ ipsorum (si naturæ tueri velint) quadrans magis, quam generosa quædam indoles ac morum ingenuitas: Quæ prosit omnibus, officiat ne-

mini, nisi lacessita forte. Ac ne tum quidem, nisi coacta magis, quàm sua sponte: idque magis Reip. ratione, quàm sua sævitia: ac ne tum quidem sui oblivisci potest generosa pietas, semper ad salutem miserorum, quàm perniciem intentior; excusans, patrocinans, sublevans, relinquens, quo misericordiæ cognoscentiæ esse locus possit. 199

Ecquæ hæc nunc tanta hominum, ne dicam, an temporum degeneratio, in viros, non improbos modo, sed innocenti ac inculpata vita, a quibus nemo unquam læsus vestrum, aut lacessitus sit, publice simul ac privatim bonos, sic inardescere sævitiam quorundam, ut nulla sit hostium natio tam barbara, ubi non tutius conquiescant, quàm apud suos? Quondam apud priscos Romanos plusquam sontium censebatur, quod civem in discrimen adduceret capitis; ubi et octo erant suppliciarum genera, quorum mors, ut ultima, ita nisi clarissima, non indicebatur: Quid quod ne tum quidem deerant etiam vitæ defensores, ac libera apud populum actio. Ex quo effectum est, ut eloquentiæ studium tanto in honore ac usu apud omnes esse, ut urbem prope universam ad sui contentionem excitaret. Tantus in gentilitio populo patriæ amor, ac salutis cura, apud patricios vigebat viros, quorum omnis fere laus in conservandis quamplurimis cerneretur. Atque istos nondum ulla religionis imbuerat gratia, tantum natura ipsa, ac literarum humanitas ad tantam excolere potuit civilitatem. Et ô brutorum jamdudum in Anglia extinctum genus, quod apud Ethnicos natura, quod literæ valuerunt civiles, non idem valebit pietas, non Evangelij vigor, non a Christo inculcata toties impetrabit charitas; quin ob quamlibet levem causam, aut nullam potius, ad pœnas rapiuntur, adeo frigescente ubique charitate, ut haud sciam, an hoc ipsum capitale futurum sit, quod pro afflictis fratribus mutire audeam; idemque in hac re eveniat mihi, quod Justino olim, pro Christianis ἀπολογῶντι, qui dum pro Martyribus deprecatur, fit et ipse Martyr.

200 NUM. LXXXVI.

Dr. Ridley late Bishop of London to West, formerly his Steward, who had complyed with the Romish religion.

Foxii MSS. I WISH you grace in God, and love of the trueth. Without the which truly established in mans heart by the mighty hand of Almighty God, it is no more possible to stand by the truth in Christs cause, in the time of tribulation, then it is for wax to abide the heat of the fire.

Sir, know you this, that I am (blessed be God) persuaded that this world is but transitory, as S. John saith, 1 Joan. 2. *Mundus transit et concupiscentia ejus.* I am persuaded Matt. 10. Christs words to be true, *Qui me confessus fuerit coram hominibus, I wil confes him before my father, which is in heaven.* And I believe that no earthly creature shal be saved, whom the Redeemer and Savior of the world shal before his Father deny. This the Lord grant that it may be so grafted, established, and fixed in my heart, that neither things present, or to come, high or low, life or death, be able to remove.

It is a godly wish that yee wish me depely to considre things perteinyng to Gods honor and glory. But if ye had wished also, that neither fear of death, or hope of worldly prosperity shuld let me to maintein gods word, and his truth, which is his glory and true honour, it wold have liked me very wel.

You desire me for Gods sake to remembre my self. Indeed, Sir, now it is time for me so to do. For so far as I can perceyve, it standeth me of no les daunger, then of the los both of body and soule: And I trow, then it is time for a man to awake, if any thing wil awake him. He that wil not fear him, that threatneth to cast body and soule into everlasting fire, whom wil he fear? Oh Lord, fasten thou together our frayl flesh, that we never swarve from thy Lawes.

You say, you have made much sute for me. Sir, God graunt, that you have not, in sueing for my worldly deli-

verance, empaired or hindred the furtheraunce of Gods word and his truth.

You have knowen me long indede, in the which time it hath chaunced me to mislyke some things. It is true, I graunte. For sodeine chaunges without substantial and necessary causes, and the heady setting furth of extremities, I did never love. Confession to the minister, which is able to instruct, correct, comfort, and enform the weak and ignorant consciences, I have ever thought might do much good in Christs Congregation. And so I assure you I do think, even at this day.

My doctrin and my preaching, you say, you have heard oft: and after your judgment, have thought it godly, saving of the Sacrament. Which thing, although it was of me reverendly handled, and a great deal better than of the rest, as you say, yet in the margent you write (warily, and in this world wysely) thus: *And yet methought, not al soundly.* Wel, Sir, but I see so many chaunges in the world, and so much alteration, or els at this your saying, I wold not a litle mervayl. I have taken you for my trustie 201
freynd, and a man, whom I fantasied for plainness and faithfulnes, as much, I ensure you, as for your learning. And have you kept this so close in your heart from me unto this day? Sir, I considre mo things than one; and wil not say al that I think. But what need you to care what I thynke, for any thing that I shal be able to do unto you either good or harm?

You geve me good lessons, to stand in nothing against my learning, and to beware of vain glory. Truly, Sir, herein I like your counsel very wel; and by Gods grace I intend to follow it unto my lyves end.

To write to them whom you name, I cannot se what it wil avayle me. For this I wold now have you know it, I esteme nothing avaylable for me, which also wil not set furth the glory of God.

And now because I perceive you have an entyre zeal and desire of my deliverance out of this captivitie, and worldly misery; if I shuld not bear you a good heart in God again, methynk I were to blame. Sir, how nigh the day of my dissolution and departure hence out of this world is at hand

I cannot tel. The Lords wil be fulfilled. How soon soever it shal come, I know the Lords words must be verified on me, that I shal appear before the uncorrupt Judge, and be countable to him of al my former lyfe. Athough the hope of his mercy is my shote ankor of eternal Salvation; yet am I persuaded, that whosoever wittingly neglecteth and regardeth not to clear his conscience, he cannot have peace with God, nor a lyvely faith in his mercy. Conscience moveth me, considering you were one of my family and of my household, (of whom then I thynke I had a special cure, and of all them which were in my house, which indede ought to have been an example of godlines to al the rest of my cure, not only in godly life, but also in promoting of Gods word, to thuttermost of their power: But now alas! when the trial doth separate the corn from the chaff, how smal a deyl it is God knoweth, which the wynde doth not blow away:) This conscience, I say, doth move me to have fear, lest the lightnes of my family shal be layd unto me, for lack of more earnest and diligent instructions, which shuld have been doon. But blessed be God, which hath geven me grace to se my default, and to lament it from the bottome of my heart, before my departure hence. This Conscience also doth move me now to require both you, and my freynd Dr. Harvy, to remembre your promises made to me in time past, of the pure setting furth and preaching of Gods word and his truth. These promises, although you shal not nede to fear to be charged with them of me hereafter before the world; Yet look for none other, I exhort you as my freynds, but to be charged with them at Gods hand.

This Conscience, and the love that I bear unto you, byddeth me now say to you both in Gods name; Fear God, and love not the world; for God is able to cast both body and soul into hel fire. *Cum exarserit in brevi ira ejus, beati omnes*, saith the Psalme, *qui confidunt in eo*. And the saying of S. John is true, *Quicquid est in mundo, veluti concupiscentia carnis, et concupiscentia oculorum, et fastus vitæ, non ex patre, sed ex mundo est. Et mundus transit, et concupiscentia ejus. Qui autem facit voluntatem Dei manet in æternum.* If these gifts of grace, which undoubtedly are

Psal. 2.

1 Joan. 2.

necessarily required unto eternal salvation, were truly and unfeignedly grafted, and firmely stablished in mens hearts, they wold not be so light, so sodaynly to shrink from the 202
maintenance and confession of the truth, as it is now, alas! seen so manifestly, of so many in these dayes.

But here peradventure ye wold know of me, what is the truth. Sir, Gods word is the truth, as S. John saith, and it is even the same that was heretofore. For albeit man doth vary and chaunge, as the Moon, yet Gods word is stable and abydeth for evermore. And of Christ it is truly said, *Christus heri et hodie, idem etiam in secula.* Heb. 13.

When I was in office, al, that were esteemed for learned men in Gods word, aggreed this to be a truth in Gods word written: that the Common prayers of the Church shuld be had in the common tongue. You know I have conferred with many, and I ensure you, I never found man, so far as I do remembre, neyther old nor new Gospeller or Papist, of what judgment soever he was, in this thing to be of a contrary opinion. If then it were a truth of Gods word, think you, that the Alteration of the world can make it now an untruth? If it cannot, why do men, so many, shrink from the confession and maintenance of this truth, once received of us al? For what is it, I pray you, else to confes or deny Christ in this world, but to confes and maintain the truth taught in Gods word, nor for any worldly respect to shrynke from the same? This one have I brought but for an example. Other things be in like case, which now particularly I nede not to rehearse. For he that wil forsake wittingly, eyther for fear or gain of the world, any one open truth of Gods word, if he be strayned, he wil assuredly forsake God and al his truth, rather then he wil endaunger hymself eyther to loose, or to leave that he loveth indede better, then he doth God and the truth of his word.

I lyke therin very wel, your plain speaking, wherin you say, I must eyther aggree or dy: and I thynk you mean of the bodily death, which is common both to good and bad. Sir, I know I must dy, whether I aggree, or no. But what folly were it then to make such an aggreement, by the which I could never escape this death, which is so common

to al; and also I might incur the guilt of eternal death and damnation?

Lord graunt, that I may utterly abhor and detest this damnable aggreement so long as I lyve.

And because I dare say, you wrot of frendship to me this short ernest advertisement, and I think verily wyshing me to lyve, and not to dy: Therfore bearing you in my heart no less love in God, then you do me in the world; I say to you *In verbo Domini*, that except you, (and this I say to you I say to al my frends and lovers in God) except ye confes and mainteyn, to your power and knowledg, thyngs which be grounded upon Gods word, but wil eyther for fear, or gayn of the world, shrynke and play the *Apostata*, indede you shal dy the death. You understand what I mean. And I beseech you, and al my true freynds and lovers in God, remembre what I say. For this peradven-
203 ture may be the last time, that ever I shal write to you. From Bocardo in Oxenford, theighth day of April, Anno 1554.

Yours in Christ,
Nicolas Rydley.

NUM. LXXXVII.

John Hopton Bishop of Norwich, to the Earl of Sussex, giving account of the joy conceived, and Te Deum sung, for the newes of the Queens being brought to bed of a Noble Prince.

Cotton Library, Titus B. 2. fol. 160.

RIGHT honorable, and my singuler good Lord. After mine humble commendations, with lyke thanks for your honorable and gentle lettres sent to me, towchyng the behaviour of the Curate of olde Bokenham, and the reformation of other enormytyes there; It may plese you to understand, that I did send immediately for the sayde Curate, the Church-wardeyns and the Quest-men there. And upon their appearaunce with twelve or fourteen of the most substancyall men of the parish, and upon due examynacyon,

I coude perceyve none other thyng, but all thyngs to be well, and decentlye ordered, and provydyd for at thys hooly tyme of Eastre, contrary to the information gyven to your good Lordshyppe. And yf there had been any thing amys, they shuld have been punyshed according to theyr demerytes. Beseching your good Lordshippe, if any further knowledg coome to you, ayther for that Town, or any other, concerning the Reformacion of my jurisdiction, or the negligence of myne Offycers, that I may be advertysed therof, and have your favorable ayd and assystance. And I shall doo the best I can for my dyscharge.

And where it pleased youre honorable Lordshipe to wylle me to take a dynner, or a supper with you in the tyme of my Vysytation, I humble thank you therfor moost hartelye. Beseching your Lordshipe, whan occasion shall serve you to vysyte thys cytye, that ye wyl vouchsafe to take thys my poore house at your commandment; wherunto your Lordshipe shalbe as welcoome as to your own.

Further, I undrestond that Mr. Mayre here hathe certyfyed your Lordshipe of the sodein good newes brought to us by one of the cytye, of the Quenes highnes most joyfull deliverance of a Nooble Prince. Wherupon to laud God *Te Deum* was solempnly songen in the Cathedrall churche, and other places of the cytye, with woonderfull joy and much gladnes of all people throughe owte all thooll Cytye, and the countrye therabowtes. And yf ye have any further knowledge therof, I beseche your honorable Lordshipe, that I maye be partaker of the same by thys bringer, my servant, whom I send purposely therfor, as knoweth thHooly Goost; who preserve your Lordshipe in con- 204
tynuall helthe and honor. At Norwich, the thred of Maye 1555.

Your Lordships assuredlie,

John Norwyche.

Post scripta. I receyved even nowe knowledge from a friend of mine of two wyttenes more of the goode and joyful newes above wrytten, as this said brynger can declare to your goode Lordeshyppe.

John Norwych.

NUM. LXXXVIII.

A Proposition in the Convocation against Residence. With Reasons for the said Proposition; and Remedies against Non-residence.

C.C.C.C. Libr. Synodalia.

Decretum perpetuæ Residentiæ juxta Canonum Sanctiones optant pij, sed multa sunt, quæ hodie impediunt, quo minus suum effectum juxta bonorum virorum vota consequatur.

The Reasons.

I. THE Statutes of the Kingdome, not disallowed, as we hear, by the Pope, do permit to the Barons, and other great men of the kingdome, a certain number of Priests, having cure of souls.

II. Not only the Statutes of the kingdom, but the Canons do permit Bishops a certain number of fellow workers, to assist them.

III. Bishops and Prelates, who by reason of thier great learning, prudence, integrity of life, and high faith, are chosen to be the Kings Counsillors, and whose counsils are very necessary for the restoring of religion, ought not, as it seems, to be compelled to perpetual Residence.

IV. When the Barons and other great men may be retained in the orthodox faith, by the doctrin, honesty, age and frequent exhortations of Reverend men, it seems not convenient, that such men should be driven from them; provided they do reside a good part of the year upon their Churches.

V. Since the Dispensation of two or three benefices hath been granted by former Princes to some Priests, for the merit of their life and maners, they cannot without injury be deprived of them; Nor yet can they in al respects reside personally and perpetually.

VI. When many have designed their sons for the Uni- 205
versities, and have been at no smal charges to give them learning, because they have entertained good hope, that they might hereafter be assistant to their friends and relations: this hope being gone, their care about this matter wil also grow cold, otherwise of it self cold enough. For as he said, *Where there is no honor, there is no Art.*

VII. The houses of the Rectories in many places are either ruined, or none at al, or let out by Indentures.

Going to the Court of Rome.
Going to a General Councel.
Going to a Synod, or Parlament.
Violent detaining.

Remedies.

That there be a les number of those that follow the Court, who heap up benefices upon benefices.

That they who have many Benefices, reside a certain time upon each.

That a way be found, wherby such as live in Towns and Cities may be forced to pay Personal tiths. Which being now almost quite taken away, the Benefices in such places are in a great part lessened.

When some of the Bishops, by reason of the slendernes of their possessions, cannot afford Stipends to the Priests, their fellow laborers, that they who serve them reside for a certain time of the year in their own parishes.

That Rectors, who heretofore have payd pensions to Monasteries in ready mony, be not now compelled to pay the same in bread-corn to Lay-proprietors.

That in Woody places, where the custome hath alwayes obtained, tith may be payd of *Sylvæ cæduæ* [that is, Wood that is cut to grow again,] especially when there is a great scarcity of corn in such places.

Parishes are not divided *jure divino*. Whence followeth, that as many Benefices may be layd into one, so one, by reason of the greatnes of it, may be divided into two.

206 NUM. LXXXIX.

Pole Cardinal Legate, to Archbishop Cranmer, in answer to the Letter he had sent to the Queen.

Foxii MSS. ALMIGHTY God the Father, by the grace of his only son, god and man, that dyed for our sins, may geve yow trew and perfect repentance. This I daylie pray for my self being a Synner: but I thank God never obstinate synner. And the same grace the more earnestly I do pray for to be geven to them that be obstinate, the more neade they have thereof, being otherwise past al mannes cure, and admonition to save them. As your open sayings, in open audience, doyth show of yow. Which hath cawsed, that those judges, that hath syt apon the examination of your greviouse fautes, seing no lykelod of ony repentaunce in yow, hath utterlie cast awaye al hope of your recoverie: Whereof doith follow the most horrible sentence of condempnation, both of your body and soule, both your temporal death and eternal. Which is to me so great an horrour to here, that if there were ony way, or mean, or fashion, that I might fynd to remove you from errour, bryngeng yow to the knowledge of the truth, for your Salvation: This I testifie to you afore God, apon the Salvation of myne owne sowle, that I would rather chuse to be that meane, that yow might receive this benefyt by me, then to receive the greatest benefyt for my self, that can be geven under heaven in this world: I easteme so moch the salvation of one sowle.

And becawse it happened to me to see your private lettres directed to the Qwenes Highnes, sent by the same unto me, wherein you utter and express such appearaunt reasons, that cause yow to swarve from the rest of the Church, in these Articles of the authoritie of the Pope, and of the Sacrament of the aulter, Concluding with these words, "That "if ony man can show yow by reason, that the authoritie "of the Pope be not prejudicyal to the wealth of the realm, "or that your doctrine in the Sacrement be erroneous, "then you wold never be so perverse to stond wylfullie in

" your own opinion: but shal with al humilitie submytt " your self to the truthe in al things, and gladly embrace " the same:" Thise your words, written in that lettre, geveth me some occasion, desyring your wealth, not utterly to dispayr thereof; but to attempt to recover yow by the same way, that yow open unto me: Which is, *by reason* to show yow the error of your opinion, and withal the light of the treuthe in both causes. But whither this may healp yow indede, or bring you to revoke the same, with trew repentaunce, this I know not; and I fear moche the contrarie. For that I see the ground and begynning, how you fel into errour in both thise articles, not to be of that sort, that maketh men commonly to fall into errours and heresies. Which sort and way is by medling with your wyt and discourse natural, to examen the Articles of the faith: Makeing your reason judge thereof, which ought to bee judged and ruled by the tradition of the faith. Which abuse causeth men dayly to fall into errours and heresies. And the same also is in yow, and is joyned with 207
that yow have done. But here standeth not the grownde of your errour, nor yet in this other common maner of faulling from the trouthe, which S. Paul noteth in the Gentiles, and is in al men commonlie that followeth their sensual appetites, *Qui veritatem Dei in injustitia detinent:* Which thing also hath been occasion of your errour. But yet not this is the very grownde thereof, but a further fawte: that you geveng your othe to the truthe, yow mocked with the same, as the Jewes mocked with Christ, when thei saluted him saing, *Ave Rex Judæorum*, and afterwards did crucifie hym. For so did yow to the Vicar of Christ, Knowledgeng the Pope of Rome by the words of your othe, to be so, and in mynde entendeng to crucifie the same authoritie. Whereof came the plague of deape ignoraunce and blyndnes unto yow. Which is now that bringeth you to this grievous peryl, to perish both bodie and sowle. From which peril no reason can deliver yow.

But yow discovereng your self, touching the entrie, when yow shuld make the customable othe of al legitimate Busshops in Christendom, which is the dore for you to entre to the service of God, in the highest spiritual office withyn

this realme, and seeing you made the same but for a countenaunce, nothing meaneng to observe that yow promised by the othe; this is a dore, that every thieffe may entre bye. This is not the dore that thei entre by, that mean earnestlie the service of God. Wherein the Prophets sentence is playne, askeng this question, *Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus?* And then answering to the same sayeng, *Innocens manibus, et mundo corde, qui non accepit in vano animam suam, nec juravit in dolo proximo suo. Hæc est generatio quærentium Dominum, quærentium faciem Dei Jacob.* So that yow now entryng to the mownteyne of God, which was to that high Archbushoprick, and to the Primacie in the realme, by a cleane contrary way, which is, as yow confesse your self by a fayned othe, by fraud, and dissimulation, what more playne sentence can be against yow, if yow have a thousand reformations in your mynde, then that al this doith not make, that this shuld be the way to the trew service of god, nor that yow, useng a false othe, shuld be of that generation, which with their hart sought god, but utterlye concludeth against yow, that if those that absteine from al deceit with their neighbour, speciallie in othe, be blessed of God, he that confesseth to have used such dissimulation in his othe, not with one neighbour or twayne, but with the hole realme, with the hole church, what can he receve, but the malediction of god? What can more evidentlie show that man to be none of that generation that seketh god? As if there were none other proffe, that followed in your acts, such a deceitful and shameful entrie, doith manifestly declare; and most of al, one of the furst acts yow did after this. Which was to pluck the rest of the realme (of whom yow had chief cure) out of the House of God, bryngeng them furthwyth into the Schisme.

And that we see now, that the hole realm by the high mercy of God, beyng brought into the House of God agayn, there to receive his grace and benediction: and this to be done by those princes, and those ministers, *Qui non acceperunt in vano animam suam, nec juraverunt in dolo proximo suo*: your person yet remayneng without, deprived
208 of the grace graunted to them, what doith this showe, but

that it is the just sentence of god against yow, for your deceitful entrie into his service; and the mercy of God toward them, that not wyllenglie went furth; but by your traiterous means were thrust out?

So that here now I have told yow, whither yow heare me, or no, the very cause of your blyndnes and ignoraunce: Which is the vengeaunce of god against yow, for your dissimulation and perjurie, to him and to the hole church, at your entreng to the high service thereof. Wherby yow have deserved to be cast out of the howse of god, which is the church, *in tenebras exteriores, ubi est fletus, et stridor dentium*. Which is the place and state, wherein I see yow now lye; and the same I saw so evidently in your lettres, from the begynneng to the eand, as nothing can be more playne: yow showeng your self in the same to be so ignoraunt, that you know not those things, which be evident to every man: which everie man, that hath any exteriour light, by experience and knowledge of things past, doith know——

Here much is wanting.

that be once of the church as dead bodies, when the spirit is out. But to al that be within the body of the Church, this geveth comfort and liffe, as the spirit doith to the bodie. And this shal be sufficient to say for everie mans information of the truthe in this matter, that will beleave, other that old or late experience, or the contynual doctryne of the hole church, hath taught in everye christen realm. Whereof none ever found this fawte, that the Popes Lawes Spiritual were not to be exercised, because the same could not aggree with their politick lawes: but rather found fawte, when the Pope himself, or his Ministers, did let the course of those lawes, which aggreed with everie politick body, as the Sowle of man with al complexions, and forme of body. And when they were stopped, then semed to be stopped the breath and liffe of justice, as no realme can gyve, as I sayd afore, greater or surer testimonye than ours. For when the authoritie and lawes of the Pope did flourish in the realm, al justice florished wythal; and that stopped and cast out, as it was thise latter yeares, al good

justice, and civil maner of lyvyng was stopped and cast furth withal.

So that when you came furst to mervayle of a thing never seen, nor harde of afore in this realm, that a Busshop, made by the Popes authority, shuld not be deposed, without his authoritie, what doith this show, but a deap blyndnes and ignoraunce of the use of the law in this realme, ever continual, and never broken of ony just prynce, untyl yow your self were made Busshop: Which healped them to break al good lawes and customes of the realme; and then afterward to make this for a great reason, that the Popes lawes shuld not be now agayn admytted, for then yow say, al the hole realm that cast out his authoritie, must nedes knowledg themself accursed: Which god, yow say, forefend. And this yow show yow cannot abyde, for nothing by ony maner that the realme shuld knowledg themself accursed: Which they cannot, yow say, avoide, if thei admyt the
209 Popes law, as good. This word yow shuld have sayd afore the realm had cast furth the Pope's authoritie, for to have letted them from their faull into the curse; and this had bene the very part of a good Busshop. But after that thei were faullen from the lawes, which thei had admytted afore, and therby ronne into the curse, (which you say cannot be avoyed of them that hath ones admytted them) Then I with al good and catholick men, do say, god forefend, they after this shuld not knowledg their state to be accursed. Which if thei dyd not, thei could never be absolved from the curse. And he that forbeddeth now the knowledge of the same, doith in effect procure, that being accursed indede, thei remayne ever accursed. This is your monstrous and blynde love yow pretend to bear to the realme, being accursed your self, and blynded in the knowledg of your state, to have the hole realm remayne styl accursed. But the true affection thise two Catholick princes beare to the realm, with the bloode of those that resisted the swarveng from the Popes authoritie, hath obteyned of the high mercy of God, that the hole realme hath with repentaunce knowledged their evel state thei stode in, syneth the leaveng of the authoritie of the Pope in the realme, and with repealing of those lawes,

made contrary, have asked absolution, and received it, and be delivered of al curse, received into the grace of god, and brought into the churches lapp again: thei onelie left out, that doith refuse this grace, and hath not so moche grace to accept it. Whereof if ony should be deprived, none hath deserved it more by the just wrath of God to be deprived, then he that was chief doer, to make the realm lese it, as yow; by showeng your self in this to be the verie membre of Satan, both then, but most of al now. Which deprived of grace of repentaunce hymself, wold draw al other to his dampnation, and dissuadeth al retorne to grace.

This your charitie you now show to your contrie, which, as I said hitherto, is very vengeaunce of God toward yow. Of the which this great blyndnes gyveth a great testimonie, that yow show in your lettre, writeng of thise thynges, as though yow had never knowledge what had been done in the realme afore your tyme, nor what was the state of your time, nor yet what is the state of the realm at this present, bryngeng for a great inconvenient, that if the Parlament shuld accept the lawes of the Pope, thei shuld be constrayned to repeal those that were done against his lawes and authoritie: As though this were not so done already. And showeng so great ignoraunce, both touching the doctrine of the church, and in this poyncte touching the Popes authoritie, and the experience of the custome of the realm, yet yow conclude, that ignoraunce might excuse other men, how prejudicyal the canon lawes be to the wealth of the realm, if thei wold accept the same. But you cannot be excused by ignoraunce. And seeing in this the very trouthe, that ignoraunce cannot excuse yow, as in trouthe it cannot, being of that kynde it is. But if that do not excuse you, then malice doith condempne yow: Which is the very cause to bring you to ignoraunce inexcusable, both in this poincte of the authoritie of the Pope, as in the doctrine of the Sacrement: Wherin it is no lesse monstrous. And this yow show most, where yow think to speak with lesse obstinacy. As where yow say, that *if thei that follow the Popes doctrine herein, could bryng in but one old auncyent* 210
Doctor of the Church of their opinion, you have offred afore, as yow offer yet, to gyve place unto them, and to consent to

the same. What a proffe is this to show your profound blyndnes? If there be no let but this, because yow see not of the old Doctors, at the least one, that were against yowr opinion, in the defence of the Popes doctrine, other men seeing so many, and not one auncient approved doctor that ever dissented, what a wonderful blyndnes is this, not to see one against yow? For this is playne, when the Pope showeth his sence and doctrine in this Article, he doith not speak thereof, as of an Article, that he himself hath newly found, nor yet ony of his predecessours, but that al hath uniformally received one of another of their fathers, unto the Apostles tyme, and they of Christ. Which argument is so strong, so evident to the condempnation of your opinion, and confirmatyon of the Popes, that manie sage and learned men writing against the opinion yow follow, being diverse sortes of arguments to confound the same, set apart al form of reasoneng, and onelie stick upon the testimony and uniforme consent of al the old Doctors of the Church to this day. Which testimonies be so meny, that they fyll up great books; as amongst other, my Lord of Durham at this present, in his book written of this matter, taketh this way, to ground hymself most apon, the perpetual consent of the old Doctors, continuing unto this age: and al against your opinion. Which book is abrode, and hath been seen of yow.

Then if yee wil think him of so smal judgment or knowledge, that in such a nombre as he bringeth, there is not one, that maketh to his purpose, but al for your purpose, whom he entendeth to oppugne, other this must prove a wonderful blyndnes in hym, and not in hym alone, but in so menie learned men, that taketh the same way; or ells in yow, that amongst so menye testimonies, som more clerer then som, not to see so moche as one alone: this is an evydent proff, that yee be stark blynd. For if yee were not, if it were but one brought furth unto yow, as is mentioned in that book, the condempnation of Berengarius, that was of your opinion; and that done by a General Councel of all the Nations in Chrystendom; growndeng it self upon the uniform doctrine of their forefathers; Were not this enough, yf yow had yies to see, to show that more then one

old Doctor were of the Popes doctrin? And if this be not sufficyent proff unto yow, the same being enough to Berengarius hymself, which was converted therby, and persuaded to recant his opinion; what doth this show, but that he was not utterly blynded, but that he saw some testimonie against hym, yow utterly to have lost al syght, that se not so moch as one.

But of this your monstrous blyndnes I mervell the less, the more I see the same to procede of the very justice and wrath of God against yow; with whom yow mocking on that maner as yow showed in comyng in such a high place, in service of the church, as was to be Archbishop and Primate of the Realm, as to swere *in dolo*, not onlye *Proximo*, but *Universæ Ecclesiæ:* Wylleng afterward to pervert the old order of the churche, which yow called a *Reformation*, me semeth to here the very words and curse of S. Paul, that lighted upon the false Prophet Bariesu, letting the 211
coorse of the doctrine Evangelical preached by hym, when he then curseng hym, said, *O! plene omni malo, et omni fallaciâ, fili diaboli, inimice omnis justitiæ, non desinis pervertere vias Domini rectas? Et ecce nunc manus Domini super te, et eris cæcus, non videns solem, usque ad tempus.* The effect of this I do see hath lighted upon yow; for entreng by deceit to be a chieff Doctour in the church, perverteng *Vias Domini rectas*, to be blynded, I pray God it be but *ad tempus*. But hitherto I have not known a more deaper blyndnes. And if that was ponnyshment of that false prophet, to lese his corporal syght for a tyme, that being an infidelle, for very ignoraunce did put obstacle to the very trew doctrine of the faith never hard of afore, to be blynded corporallie for a tyme, yow that first knew the doctrine, and preached the same, which afterward yow do pervert, if yow were stricken with a gretter, and more notable blyndnes, the which yow show now, this is evident to come of the verie hond of god, which mans hond cannot heale, but only the hond of god, that justlie ponnyshed yow therewithal. And the sorer and more desperate cure is of this your blyndnes, the more yow acquyett your self therein: as though yow had a great gift of light above al other. For so yow show in your lettres, persuadeng your self to have

found a way in teacheng the doctrine of the Sacrament of the aulter, that other hath not seen: Which is to take away the absurdity both to the sence and reason of man, that is in the catholick doctrine, toucheng the Sacrement of the aulter, as yow say, in that forme of bread and wyne, to be the verie trew real presence of the body of Christ, and that it is his body and bloode that is showed in the forme of bread and wyne, what reason wil admytt this? What sence? And how moche probable were this, if this doctrine were taught, as yow teach it, to say, that yow see in the forme of bread and wyne, is a figure only of the body of Christ that is in heaven; whom in spirit in that figure yow do honour. This maner no doubt were more probable sayeng to the ears of men that judge things, other by reason or by sence. But the more probable it is, the more false it is, the great Sophister and father of al lyes ever deceaving us by probabilitie of reason, proponyng ever that which is more aggreable to the sence, But the trew doctrine of Christ is taught by another way.

Here is another deficiency.

being faullen therein not so moche for fawte or abuse of reason, as by malice against reason. And such, I say, no hand can cure, no reason, no discourse; but onlie that it please the high mercy of god, that doith chastise your malicious handleng of the truth, with such ignoraunce and darknes, to withdraw his hond of vengeaunce apon yow: for otherwise you heareng reason, and seeing some light thereof, yet yow have not so moche grace, as to receive it, nor follow it.

This is the thing I greatlie fear in yow, haveng knowledge of your procedyng syneth your furst notable errour in rejecteng the doctryne of the Popes Supremitie, and afterward of the Sacrement; which as I said afore, was not after the common maner of faulleng, as other did, by
212 curiositie, or by frailtie, but by deliberate malice, to forsake the trouthe in both poinctes, to satisfie your carnal appetites, to the which your dissembleng furst, and mockeng with the treuthe, and afterward openlie forsakeng the same, did serve you. Which as yet yow do not knowledg: and

this must be the first things, that you shuld knowledg, makeng open confession with repentaunce thereof, if yow shal ever come to receive ony fructe of the mercy of god.

So that if I now, that desire your recover, shuld go about by way of discourse, or argument, to bryng yow from your errour to the truth, this must be the furst poyncte, to show how you fell into the same darkness, to the entent that God so moche remytteng his hond of justice, that yow may se your abhomination in abuseng the truth, you might knowledge by feare the justice of god, in letteng yow faul into so great darkness; and by the hope of his infinite mercy caull to hym for grace to be restored to some lyght of his infallible veritie. And this I with al my heart prayeng for yow, in the mean season, untyl God give yow the grace to do the same for your self, shal withal open unto yow the maner of your faulle.

Touching your furst Article of the Popes authoritie, which I nede not open ony further then you have opened your self, nor cannot better express it, then you have set it furth, I haveng no knowledge thereof, but by your own sayng and wryting, for defence of perjurie objected to yow. And now mark yow wel, if yow have any sence of knowledge left unto yow to see your self and your own dedes, if ever there were hard such kynd of a defence, in ony perjurie of onie man, that had left hym onye light of reason, or knowledge of justice. Which for to know, furst yow must be put in remembrance of the kynd of your othe, and the maner of makeng thereof. The kynd was such, that it was no new othe, but the very same, that al Archbusshops of Canterburie, which be Primates of this realme, al Archbusshops, and Busshops, in every christen realme, doith accustomable make to the Popes holines, as to the Vicar of Christ in earth, swearing to hym obedience: Such was your othe. And as touching the maner of makeng of it, none could be more solempne; being made in the hond of a Busshop, with the testimonye and assistence of other Busshops, openly in the Church, in the presence of as moche people as the church could hold; at such tyme as yow arraid with the sacred vesture of a Busshop, cam afore the aultre to be consecrated Archbusshop. Al this yow

cannott, nor do not denye; nor yet that after al this solempne and open othe, yow did directlie and openlie against the same. Which must necessarilie condempne yow of perjurie.

But this necessarie consequence yow denie; granteng notwithstondyng to have done contrary to the oth. But yow say for your defence, that *where yow went to make the othe, even then yow never thought to observe it.* And least this shuld be an inconvenient, and a thing moche dommagious unto your fame and eastimation, if it were not wel known, that you swore one thing in the most solempne fashion yow could, and ment another, here yow bring such a testimony by wryting, yow bryng furth a previe Protestation, made with previe witnesses, haveng the hond
213 and signe of the Notarie, to prove that when yow went to make that solempne othe yow were nothing mynded to observe it. Which former Protestation, whereto doith it serve, but to testify a doble perjurie, which is to be forsworne afore yow did swere. Other perjurers be wont to break their oth after they have sworne, yow brake it afore. *Quis sapiens et intelliget hæc, et intelliget malitiam Satanæ?* And a wonderful aggravation of the wrath of God towards yow.

But let the malice of Sathan be furst considered, in deludeng yow, when yow thought to delude other. This delusion was this: That because it had bene hard some Protestations to be made, also of some good men, in a case, when thei not beyng at their own choise and libertie, when *per vim et metum, qui aliquando cadit in constantem virum,* they be made to swere to that, which afterward they have done contrarie to their former oth: In which case a Protestation, excuseng the Wil, and alledgeng the feare, hath some colour of defence: This, I say, yow hearyng, and Sathan puttyng yow in remembrance hereof, with the similitude of this deluded yow; Makeng you beleve, that such a kynd of Protestasion might serve for a premeditate perjurie. Wherunto yow were not driven, nother *vi*, nor *metu*, as yow were not in this your case: except yow caul that a just fear, that yow dyd see, if yow did not sweare, you could not satisfie your ambition and covetousnes, in

haveng the Busshoprick. For so it was, Leave yow thise two affections, care yee not for to be made Busshop, and who dyd constrayne yow to sweare? Were yee not by that refuse quite delivered of al necessitie to sweare? This also ye cannot denye. Whereunto therefore serveth your Protestation made by the hand of a Notarie, but to make your previe perjurie more notoriouslie known, but to make it known to the world, that yow entreng to the rule of a part of the flock of Christ, yow entred not in by the dore; and not entreng by the dore, but *aliunde*, what comfort could your flock loke for to have by yow? But that which Christ saith to follow of those, *Qui non intrant per ostium, sed aliunde*, to be stealers and thieffs, *Qui non intrant nisi ut mactent, et perdant*; as the effect hath shewed by yow.

But here yow deceive your self again, and wold deceive other, makeng your defence of your simulate oth, that *yow dyd the same so, for the more service of God, haveng in your mynd then to reform the church*, to the which being no way, but to make that oth for a countenance; this yow thought for such a purpose might be acceptable afore god: and also entreng by the authoritie of the Pope, called by hym, that had authoritie to name yow: then yow think it cannot be justlie of onie man objected unto yow, that yow did not entre by the dore. And this trulie if you could have kept your own counsil, toucheng me, I durst not object the same unto yow, seeyng nothing outwardlie, but as that yow were lawfullie called and institute Busshop. And of your inward I wold not make my self judge.

More wanting here.

and see, as is the furst poyncte in your lettres; Where yow make a great mervayle, sayng *it to be a thing, that was never seen in the realme, that to condempne any subject thereof, justice shuld be sought of a forreyn power, as is the Popes.* 214
How this is to be called a Forreyn power, I wil declare afterward. For this I do not mervel, if yow do not wel know, not being so open to them that lacketh spiritual doctrine, nor of that ignoraunce I do not speak now, but of that outward light and knowledge, which is open to every man by experience. The which yow not knoweng, it may

be wel said, yow be cast *In tenebras exteriores*, and that yow have lost both interiour and exteriour knowledge of things. For so yow show in this case, where yow say, *it was never seen in the realme, that to condemne ony subject thereof to death, shuld be required ony other sentence, then that comyth from the Imperial Crowne of the realm, and their temporal lawes.* Wherein that which I note furst is this, that in that place yow seme to lament, that being condempned alredie, as yow say, by the lawes of the realme, of high treason, this dilation is geven to your death, not to suffre, afore al such things as be layd to your charge, were furst known at Rome, this being natural unto al that be in jeopardie of liffe, if they cannot hope by ony just defeance to extue the same, at the least to have tyme al desire: followeng that proverb, *In space comyth grace.* The which natural affect being extinct in yow, this followeth withal, natural knowledge to be extinct, as in the proheme of your lettre is more declared.

And now to come neerer to that yow say was never seen, that *onye subject to be condempned, had nede of ony outward Justice*, calleng outward justice, the Canon lawes, that come from the Pope. To this I say, the experience and use of the lawes, and justice in this realme, doith show clene contrarie to your mervel, that it was never seen in the realm, afore the tyme of your malicious oth, that there was ever ony man condempned for the crime of heresies, by the mere justice that comyth from the temporal lawes, but al were first declared to be such by the spiritual lawes of the Canons, which yow call *forreyne lawes.* And this beside I say, afore that same tyme, of al other crimes, as treason and other, there was never spiritual man put to execution, accordeng to the ordre of the lawes of the realm, but he were furst by the Canon Laws condempned, disgraded, and then gyven to the temporal hondes. Wherof there be as menye examples, afore the tyme of breakeng the old ordre of the realm thise last years, as hath bene delinquents. Let al the records be sene; and speciallie this is notable of the Busshop of ——— which being emprisoned here for high treason, the king wold not procede to his condempnation and ponnishment, afore he had the Popes bull geveng hym.

And this is the trade of justice, which the King and Qwene use with yow at this tyme, beyng condempned of treason, being consecrate Busshop, to have the Popes sentence from Rome afore yow suffre: Which maner of proceding, you say, was never afore in the Realm: and the practise and experience in like cases doith show never to have bene otherwise, afore the tyme of your notable perjurie. And so Catholick Kings, as it pertayneth to the privilege of the See of Rome, when they be crowned, doith sweare.

And now look what ignorance is this, to think that the like was never sene in the realme, when it was never seen otherwise, amongst those princes, that were counted to be in the obedience of the Lawes of Christ, and of the Church. 215

But now to come to that yow speak of, the Popes law and power: Which after a seditious maner of speakeng, yow call *A forreyne power*, this stondeth under such a fashion, if God leave yow so moch sence to understond what I say, that the Popes power can no more be called Forreyn power, comyng not of man alone, but of hym that is god and man, that was *secundus homo*, *de cœlo cœlestis*, then may be called a Forreyn power, that the sowle of man comyng from heaven, hath in the body generate in earth. And so it is in the politick body of this realme, ruled with politick lawes, founded by mans reason, that be called Temporal lawes: To them comyng the Popes laws spiritual doith no other, but that the sowle in the body, to gyve liffe to the same; to confirme and strengthen the same. And this is it the Aungel speakeng in Christes conception, and declareng what his authoritie shuld be, signifyed, saing, he shuld sytt *Super Domum Davyd*, which was a temporal reigne, *ut confirmet illud et corroboret*. And so doith the spiritual lawes, procedynge of his Spirit: As be the lawes of the Church, and canon lawes. Which wheresoever thei be wel observed, doith this effect, ever to confirme and stablish the temporal lawes of the realm, as no realm hath had more experience then this, ever syneth the tyme they received the faith, and obedience of the Pope; from whom came theyr doctrine of the faith. There was never notable trouble in the realm of ony kynd, if it dured ony space, but it

was ever lightly eased, and the realm established by some Legate sent from the Pope and the See of Rome, following the prescript of the Canons, and the Spiritual Law: Without the which no realme can wel be governed, but al be like to the Thornbush: Whereof it is written *In libro Judicum*, when the Sichimites had chosen a Tyrannie over them, against the law of God, then it was prophesied unto them, what shuld come thereof, which was that fire shuld come furth of that thorne, which was their King, that shuld devoure the people, and from the people, to burne hym, as it was, and ever shal be, where mere temporal lawes, without spiritual, doith rule. Which state may be compared to be like such a thorne, whereof fire doith come furth, to the destruction, both of the governour and the people. And how the lawes of the realme might be wel likened to such a thorne, after that the spiritual authoritie was cast furth, the destruction of such a sort of men, of al degrees, both great and smal, the great spoyles that were taken, may geve sufficient proff to al them, that hath ony sence, or remembraunce of things so lately done.

And now comyng again to the spiritual authoritie and Law, to join it self with the Temporal, this is like to the fyer that Moyes saw *In rubo:* which gave light, and dyd not burne, nor never doith, when it is wel used. And if it be not wel used, the faute is in the persons, and not in the thing; as the faute is not in the Temporal lawes, when the Prynce doith abuse them; howbeit of their nature they be *tanquam spinæ*, as was also Moyes law, sharp to which was mitigate; and so shal be in every
216 when they be joyned with the spirituall ought not to be called *Forreyne Lawes*

More here wanting.

Non in probabilibus humanæ sapientiæ verbis, ne evacuetur crux Christi: As it shuld be in this case. For if this probabilitie were followed, the sklaunder of the cross shold be voyd. For this were no sklaunder to the Jewes to hear Christ honoured in a figure, thei being ever used to the same. Nor it wold seem so moch folyshe to the Gentiles and infidelles, after we had accepted Christ for God, to

honour him in a figurative maner. But this being the counsel of Christ to utter his great misterie in forme that he should have it sklander to both the Jews, that seke signes, and were used to be taught by figures; and also the Gentiles, that styck upon the judgment of reason; The more probable you make it, the further you swarve from the trew doctrin of Christ, and verie trew maner to teach it. And here may no new maner be taught. What a haynous pride is this, this doctrine passeng a thousand yeare, and as menye hundred beside, as hath bene syneth this Sacrement was instituted, by the myddest of the Jewes and Gentiles, with this sklaunder and appearaunce of folyshnes, never being found fawtie in any one of the Busshops and preachers of the word of God, that they confessed the real presence of the body of Christ in the Sacrement of the aulter: but al found fautie and condemned of heresie, which denyed the same. And ever the doctrine of the presence prevayling and triumpheng above mans reason, or sence, may be capace of the same. Which both God wil have mortified and dye utterlie, when this mistery and meate of liffe is spoken and taken. For as that was the beginneng of the destruction of man, when followeng the probabilitie of reason, he wold feade hymself with meate prohibite unto hym; So the counsil of God hath ordeyned, this to be the begynneng of the liffe of man, to take a sensible meat, wherein nother reason nor sense can find ony probabilitie, or make any judgment thereof.

But because I have entreated this part more largely in another epistle, that I send unto yow, wherein I show that stondeng, as yow do, without repentance of the maner of your entrie to the service of the church, yow could never be nother good scholar of this doctrine, and moche less a Master, I wil now procede no further to reason with you herein, knoweng al to be in vaine, and no healp nor meane to recover yow, but only prayer. Which with al my hart, as I wold for mine own sowle, I wyl not fayle to use for yow, to hym, whom yow have so greatlie offended, as I never redd of ony Busshop, that ever was in the church.

But the founteyne of his mercie is never closed to them that wyl cal for it; as myne own entier prayer is to the infinite mercy of God, that yow may have the grace so to do: sendeng yow for obteynyng of that, his holy Spirit, *Qui condemnat mundum de peccato, de judicio, et de justitia:* that seeing furst your sore condempnation, yow maye therewith
217 be sturred, with al humilitie and contrite hart, to demaund some comfort: Which cannot be hoped of without your former condempnation of your self. Wherunto to bryng yow, it hath cawsed me by wryting to set furth so earnestly some part of your grievous offences afore yow: Wylleng yow no less comfort, then I wold to myne own sowle.

And the same I say, concludeng and candeng, as I began: It may please the paternal love, that God beareth unto al synners, for his sake, that being his only Son, God and man, dyed to pay their ransome, for to forgeve yow, and to deliver yow *ex Ore Leonis*, which hath so devowred yow, that if you be not plucked out as the Prophet Amos saith of Israel, *Quomodo si eruat Pastor duo crura, aut extremum auriculæ:* I say if you be not plucked out by the eare, yow be utterlie undone both body and sowle. Which yet again, and ever, the infinite mercy of God may defeande you from. Wrytten in the coorte at St. James, the vj. of Novembre. 1555.

Yowr very trew coumfortore in God,
yow not refuseng hys grace,
R. Pole. Car. Leg.

NUM. XC.

Archbishop Parker to the Secretary, desiring the Councels letters, in order to his discovering of certain Writings of Archbishop Cranmer.

Sir W. H. MSS. SYR, Being here, and wold be loth to be idle; and thereupon havyng consideration as wel of these quarters, for the common quyet among the people, as respecting the common service of the better sort toward the Q. Highnes,

and her affairs; I fynd them al in so good order, that I do rejoyce therin. As for my ecclesiastical persons, I deal with them indifferently, that I fynd also obedience in them.

Now, Sir, with spying and serching, I have found out bi very credible enformation, among other things, in whose hondes the grete notable wryten bokes of my predecessour, Dr. Cranmer, shuld remayne: the partyes yet denying the same; and therupon despayre to discover them, except I maye be ayded bi the Councells letters, to optayne them. I pray your honor to procure ther letters, to authorise me to enquire and serch for such Monuments by al wayes, as bi mi pore discretion shal be thought good: whether it be bi deferryng an othe to the parties, or veweng ther studies, &c. This opportunytie of enformation being suche, I wold wyshe, I coud recover these bokes to be afterward at the Q. Commandment. I wold as moche rejoyce, whyle I am in the countreye, to wynne them, as I wold to restore an 218
old Chancel to reparation. Because I am not acqueynted with the stile of the Councels letters in this case, I send you no minute: trusting that your goodnes wil think the lauber wel bestowed, to cause the clarke of the Councel to devise the forme. And thus hearyng of the liklywood of the plage to be in begynnyng in some placys hereabout; and yet myn own house, thanks be to God, in good quyet, I wyshe the Q. famylye to be defended by gods honde. At An. 1563.
my house from Bekesborne this 22. of August.

Your honors assured,

Matthue Cant.

To the Right honorable Sir William Cecyl, Knight, Principal Secretary to the Q. Majestie. At the Court.

NUM. XCI.

Dr. William Mowse, Master of Trinity Hal in Cambridg, his letter of thanks to Secretary Cecyl.

Ornatissimo Equiti Gulielmo Cecillio, Regio Secretario.

Sir W. H. MSS. QUOD nullam adhuc grati animi significationem ob acceptum beneficium fecerim, vereor nequid de me mali suspiceris. Nam cum tanta tua in me fuit benevolentia, quantam in nemine adhuc sensi, valdè dubito, nè magnitudo tuorum in me meritorum, id quod negligentiæ crimen vix effugere possit, in majoris sceleris periculum volet. Nam ut in omnibus rebus naturaliter evenire videmus, ut quæque res sit affecta, ità plerúmque se statim ostendat, sic a gratis animis, beneficij accepti aliqua significatio haud multò post subsequi debeat. Præsertim si hujusmodi sit, in quo singularis benevolentiæ insigne argumentum extitit. Nam cujus animus in recenti beneficio languescit, illum diuturnam beneficij memoriam retinere non est verisimile. Hæc me valde perturbant, et eò magis, quod ab hoc vitio quàm longissimè abesse desidero, cujus suspicione meâ culpâ non omninò careo. Ut enim aliæ meæ res sese habeant, optimorum virorum gratiâ multum adjutus sum: ut omittam singularem Cantuariensis munificentiam, quam in me multis annis sine ullo meo merito exercuit, Chæci vero tam egregius animus et constans voluntas in me fuit, cum id nec ullâ officiorum necessitudine, nec familiaritatis conjunctione effectum sit, an ejus virtuti et singulari humanitati id tribuere debeam, aut deorum voluntati, et meæ fortunæ, non facilè dicere possum. Sed de tua benevolentia quid dicam, quâ omnes meas fortunas et amicorum studia complexus es? Nam quod illi mihi cupiebant, id tu
219 solus, reluctantibus inimicis, confecisti. Quare sicut in beneficio conferendo princeps fuisti, ita et ego illud totum tibi præcipuè acceptum referre deberem. Et licet id proprio quoque tempore pro beneficij magnitudine significatum non sit, jucundam tamen tui recordationem semper habui. Nec minus laboravi quâ potissimum ratione meipsum saltem

voluntate ipsâ, gratum ostenderem. Nam liberum amoris et officij mei iter conditionis humilitas et exiguæ facultates interrumpunt. Tum ipsa scholasticorum officia, quæ in crebris literis consistere solent, nec isti meæ ætati, nec huic studiorum rationi satis conveniunt, cum illæ gratiores esse soleant, quæ a pueris atque ijs eloquentibus, perveniunt. Ut nè addam tuas gravissimas occupationes, quas meis nugis perturbare plusquam scelestum ducerem. Quare quod tua integritas pro tot beneficijs a me exigebat, id sedulo præstabo, ut quibus muneribus tuâ operâ præsum, in his me probè exercendo tuæ de me opinioni satisfaciam. Vale, 20 februarij. Cantabrigiæ.

Tuæ humanitati devinctissimus,
Gulielmus Mowseus.

NUM. XCII.

Justus Jonas to Secretary Cecyl concerning the Miseries of Germany, occasioned by the Interim: and that hee might receive the kings intended munificence.

Clarissimo Viro Domino Sycilio, &c. domino meo observando ad manus proprias dentur.

S. D. P. Quanta sit tua erga miseros, in omni genere officij, pietas, equidem ante hoc tempus non ignorabam: Sed certè, ut quemadmodum sentio, Loquar, nunquam tantam esse putavi, quantam hodie expertus sum. Me enim miseris annumerare non vereor, siquidem varij fortunæ casus graviter me afflixerint. Hoc intelligere si voles, audias quæso pauca quædam verba ex Parentis ad me epistola bonâ fide recitata. *Utinam,* inquit, *coram tibi, mi fili, exponere possem afflictum statum rerum cum publicarum, tum privatarum* ἐν τῇ πάσῃ Γερμανίᾳ. *Mallem tibi tam magno spatio montium et marium a nobis dissito scribere læta* καὶ εὔφημα, *sed difficultates assiduè adhuc crescunt; et propter non receptum Librum* Interim, *cogar forsan iterum aliquo migrare. Potes cogitare quam difficile et molestum futurum sit* τῷ γέροντι, &c. Hactenus Pater. Hoc tam triste exordium qualis secuta sit

Sir W. H. MSS.

narratio ipse cogitare poteris. Equidem hæc scribens chartam lacrymis madefeci. Subibat enim longè tristissima paternarum calamitatum recordatio; quarum siqua pars in filium redundat, ut certè redundat, quis miretur, si me miserum dixero? Apud te præsertim, cui tanquam medico causam morbi reticere vix benè possum. Cum itaque illis vel asperitatibus rerum, vel injurijs temporum, eò usque
220 dejectus sim, ut aliorum benignitate casus meos sustentare cogar; non putavi Regiæ Majestatis munificentiam, quâ nescio quos meos Labores benignè potius, quam merito remunerari constituit, hoc tempore negligendam esse.

Si fortè eam spem avidius prosequi videor, non cupiditati, sed necessitati id ascribes meæ. Festino enim ut ante hyemem in Galliam revertar, earúmque rerum cognitione me instruam, quarum mihi olim in Anglia usus esse posset. Hanc enim patriam non minus diligo, quam si in ea natus essem. Cúmque de studiorum meorum fine cogito, non minus Angliam, quam Germaniam, mihi propono. Quidquid igitur Regia Majestas hoc tempore in me contulerit, id mihi loco arctissimi vinculi erit, quo me in totam reliquam vitam huic regno obligatum arbitrabor. Benè et fæliciter Vale.

Tuæ dominationis deditissimus,

Justus Jonas Junior.

NUM. XCIII.

Miles Wilson to Secretary Cecyl, Lamenting the Spoiles of the Revenues of Schooles, Benefices, and Hospitals. To which are added his Arguments against this Sacrilege.

Ornatissimo, Clarissimoque Viro, Gulielmo Cecilio, Regio Consiliario prudentissimo, et Literarum Patrono maximo.

Sri W. H. MSS. [MS. Lansd. ii. 77.]

CUM in Aula nuper essem, Vir Ornatissime, et Sermones cum tua Dominatione sererem de multis varijsque rebus, partim ad Christi religionem propagandam, partim ad Remp. conservandam ac augendam, imprimis pertinentibus; tra-

didi (ut scis) tibi lectitandam Orationem quandam *de rebus ecclesiæ non diripiendis*, a me superioribus hisce diebus confectam, et in publicis Academiæ Scholis recitatam, in præsentem causæ defensionem, quæ jam tum tractabatur in publica disceptatione. Sed eum animadverterem te hominem in gravissimis Reip. negotijs semper occupatissimum, nec tum satis quietum fuisse ad meum perlegendum opus, paulo longius quam pro tantillo spacio temporis
cúmque te percupidum esse intelligebam audiendi et videndi quid de tam inusitato argumento ex sacris scripturis proferri potuisset; existimabam me et te tuo paululum posse levare onere; et etiam ea tecum communicare, quorum particeps fieri vehementer cupidus mihi videbare, si ea in angustas, et concisas argumentandi formas conjicerem, quæ ibi fusius, ac liberiore Orationis cursu jam tum prosequebar. Itaque ex eo tempore ratiocinia nonnulla et syllogismos contexui, qui et ad urgendum aptiores, et ad recordandum faciliores, et ad permovendum commodiores existunt, quam laxum quoddam et solutum illud Orationis genus: Ut si illa superiora, propter eorum longitudinem, et infinitas tuas occupationes legere non liceret, saltem hæc brevia dialec- 221
ticorum consectaria, quæ sequuntur, cum vacet, inspectares. Cujus mei laboris me fructum satis magnum percepisse arbitrabor, si tantum apud T. D. effecerint, ut quæ Scholæ percelebres sint nuper dirutæ, in Academiæ ruinam maximam, hæ tuo labore extrui mandentur: Ut quæ Sacerdotia sunt miserè despoliata per avaros patronos, ad acerbissimum ecclesiæ vulnus, ea restituantur in integrum ad incredibile Reip. decus; Ut quæ Hospitia delumbata fuerint perditè, ac extirpata funditus, per importunitatem non ferendam cupidorum hominum, ea, quantum fieri potest, per te adjuventur apud Concilium Regium, quo ad pristinum redeant statum, nempe in subsidium verè pauperum.

Valeant enim, valeant Academiæ, per exiguæ nunc certè, sed brevi futuræ nullæ, si earum nutrices, Scholæ, negligantur, Seminarium et seges florentis Academiæ. Ut enim mare citò exarescit non influentibus undiquaque rivulis ac fluminibus; sic absorbebuntur statim Academiæ, et in nihilum recident, si ex scholis aditus illis præcludantur, sic ut illinc ad Academias nullus, aut quam paucissimi commeant.

Doctrina omnis generis conticescet, Papismi regnum, et plusquam Gothicus barbarismus omnia pervadet loca; si non eruditis melius, quam jam est, consulatur, si præmia eruditionis, Rectoriæ, Præbendæ, et omnia auferantur. An dimicabit miles, stipendium si negetur? An tellurem proscindet aut bos, aut arator, si pabulum illis non satis abundè præbeatur? An trajiciet mare mercator spe questus omni sublatâ? An terra profundet herbas, imbribus non depluta? An molendinum molare possit, si alveum interturbes, et aliorsum cursum ejus vertas? Nequaquam certè. Sic neque quisquam acrioribus studijs doctrinæ operam navabit, nisi ager suus aliquo quasi rore amœno irrigetur, et præmijs ac muneribus condignis feriatur.

Si exempla quæras Scholarum eversarum, Rectoriarum delumbatarum, Hospitiorum excisorum, petas exempla licet affatim horum nefandorum sacrilegiorum, vel a summo Angliæ Cancellario; cui, te absente, consarcinata multa obtuli; vel ab Episcopo Eboracensi, apud quem etiam ista omnia diligentissimè explorata deposui. T. D. novit oppidum, haud procul a nobis dissitum, nomine Childerlay; hic una generosa Domus, sed hic multum degener, (quæ est Magistri Cuttes) exedit universum oppidum, nè unâ quidem domunculâ relictâ, exceptâ suâ Domo; hic quia desunt homines, quos Templum capiat, recipiuntur equi, quos pro hominibus Templum pro Stabulo contineat: Et quia triticum Domini non est quod in tectum recipiatur, i. Homines Christiani, recipitur hordeum et avena, et stramentum omnis generis. Sic oves Christi minuuntur, sic pecudes augentur, sic perit bonus pastor, et pastoris Virtus: sic Templum partim fit horreum pro frugibus condendis, partim vero stabulum pro custodiendis equis.

Argumenta hic subjungo, quæ prius pollicitus fueram. Longior sum quam vellem; sed magnitudo causarum, et zelus huc me vel invitum produxit. Quare ignoscet, spero, T. D. cui omnia prosperrima in Domino precor. 3 Februarij 1552.

Tuæ dignitatis studiosissimus,
Milo Wilsonus.

Argumenta, quibus ostenditur; Impium esse Bona ecclesiæ ab ecclesijs divelli. 222

Quicquid Domino consecratum est in usum sacratissimi sui ministerij, sive homo, sive animal, sive ager fuerit, nec vendi potest, nec redimi a quoquam. 27. Levitici. I. Levit. 27.

Bona ecclesiastica, ut aurum, argentum, ædes, prædia, Domino consecrantur in usum sacri ministerij.

Ergo bona ecclesiastica nec vendi, nec coemi possunt. Et per consequens, nec auferri, nec mutari debent.

Minor Liquet. Nunquam enim agrorum possessores agris suis et bonis ecclesias dotassent, suos exhæredando, nisi ut ministris Dei abundè prospiceretur, in ministerium suum probè incumbentibus. Ac 2*do*, communia facientes omnia.

Quod nostrum non est, abripere nefas est, et contra justitiam omnem, quæ est virtus sua cuique tribuens. II.

Bona ecclesiæ, nostra non sunt: nullius sunt, quia Christi, cui dicata et donata sunt.

Ergo iniquum est bona ecclesiæ diripere quovis modo.

Probatur Minor tum lege divinâ, tum Imperatoriâ. *Quicquid enim fuerit consecratum sanctum sanctorum erit Domino. Domino dicabitur, et non redimetur.* Et jure civili, *Quæ domini juris sunt, ea in nullius bonis computanda sunt.* Levit. 27.

Quod cum lege naturæ pugnat, Legitimum non est. III.

Divellere terras Sacerdotum cum lege naturæ pugnat.

Ergo eas divellere Legitimum non est. Minoris probatio.

Pharao, sub lege naturali vivens, non patiebatur terras et possessiones suis adimi sacerdotibus, aut allevari pretio ullo: Sentiens, secundùm naturam, id maximè esse, ut indè viverent undè laborarent. Prætercà, ex horreis publicis gratuitò aluit sacerdotes, cum suæ res parum sufficerent sibi. Et cum omnem terram Ægypti quintas pendere coegit Joseph, unicas Sacerdotum terras exemit, quas liberandas censuit omni dura conditione. Gen. 47.

Nemo civis bonus est, qui ex communibus privata facit, qui non magis communitati studet, quam proprijs adaugendis commodis. IV.

Qui opes ecclesiasticas, et prædia sacra distrahunt, ex communibus privata faciunt, sua commoda quærunt, publicum negligunt bonum.

Ergo qui ecclesiæ bona abstrahunt civium bonorum numero ponendi non sunt, sed civitatis eversores, et Reip. putandi sunt.

V. In omni bene administrata Rep. semper summa cura fuit religionis conservandæ, et bonarum artium.

Direptio bonorum ecclesiæ, et religionem quatefacit, imo demolitur, et artes bonas vigere impedit.

223 Ergo direptio opum ecclesiasticarum in benè temperata Rep. consistere nequit.

Minor ostenditur. Quod nullus in vinea Domini opus faciet, portans pondus et æstum diei, nec in præmijs hujuscemodi ætatem suam conteret, nisi præmio ad laborem aliquo concitetur: Nullus artes consectabitur ingenuas, sublatis illis præsidijs unde sustentarentur: *Honos* enim *alit artes*. Nec triturabit bos, si obligetur os; nec pastor pascet oves, si de lacte non bibat; nec militabit miles, si stipendium subtraxeris; nec in vinea faciet opus, qui de denario non conducitur.

VI. Si conferatur nostra Resp. cum Judæorum, quæ per Dominum nostrum instituta est, minus reperietur nostris ministris dari, quam V. Testamenti Levitis fuerat deputatum. Nam Numerorum 3. Levitarum Viginti duo millia tantum recensentur, qui Tabernaculo Domini tum temporis inserviebant. Et hic exiguus numerus universas per omnem Judæam decimas, primitias, oblationes recepit in viaticum et victum suum, cum 48 urbibus, atque suiss uburbanis Locis ad tria circumcirca milliaria.

* Quid per hanc notam, Quære.

At nostrorum ministrorum numerus quadruplo major est, ut apparet ex parochiarum limitatione et numero. *So enim cum duobus Templa vulgariter connumerantur hic in Anglia, et duo ad minimum in singulis sacerdotes sunt, omnibus simul collatis.

Ergo cum solum decimas recipiant sacerdotes Anglicani, idque imminutas, et delumbatas valdè, non detractio, sed additio potius facienda esset, si par ratio utrobique retineretur.

Nulla pauperum bona eripienda sunt. Pauperibus enim Paulus ubique Collectiones facit. VII.

Bona ecclesiæ sunt bona Pauperum.

Ergo bona ecclesiæ eripienda non sunt.

Si diripere aliquid privato sit impium, si commune civitatis ærarium expilare sit nefarium, unde robur et præsidium urbis pendeat ; quanto magis scelestum et iniquum erit Capitis nostri Christi bona divellere, et ministris ecclesiæ opes despoliare, quæ sunt nervi religionis, et spiritualis regni Christi. VIII.

At privato detrahere, impium est, et gazas urbis exinanire sceleratum, mortéque plectendum in omni benè temperata Republica.

Ergo scelere carere non potest, publica ecclesiæ et Christi Capitis bona ad istum modum miserè dilacerare.

Qui vendentes in templo et ementes ejecit, ipsum Templum, et omnia in Templo ad vendendum proponentes, impunitos, opinor, nunquam permittet. IX.

At cum flagello in Templo vendentes et ementes ejecit Christus, magno percitus furore.

Ergo non connivebit ad eos, qui omnia diruunt, et ex domo Orationis speluncam Latronum faciunt.

Quæcúnque ad Sabbatum rite sanctificandum et celebrandum spectant, conservanda et retinenda sunt. Est enim pars Decalogi Sabbati Sanctificatio. X.

Bona ecclesiæ ad Sabbatum rite sanctificandum pertinent. 224

Ergo bona ecclesiæ integra conservanda sunt. Minor sic probatur.

Sabbatum rite celebratur Evangelij prædicatione, Sacramentorum administratione, Precum profusione, et pro pauperibus diligenti provisione.

Sed ecclesiastica bona et verbi prædicationem fovent, et sacramentorum administrationem alunt, et pauperes in ecclesia sublevant: dum eos sustentent ministros, qui et hæc peragunt officia, et indigentibus necessaria subministrent.

Ergo bona ecclesiæ pernecessaria sunt ad festum rite sanctificandum.

XI. Unicuique ad perfectionem contendendum est. *Estote enim perfecti, sicut pater Vester cœlestis perfectus est.*

At Christianæ perfectionis est vendere quæ habemus omnia, et pauperibus dispertire. Nam, *si vis perfectus esse, Vade et vende omnia, quæ habes, et pauperibus dato.*

Ergo de Christo et ecclesia nihil detrahendum, sed pauperibus potius indies adjiciendum erit.

XII. Bonum quò communius, eò melius. Quò multiplicatius eò laudatius.

Sed pastores ecclesiæ et Episcopi, bonum est.

Ergo augendus eorum numerus, non minuendus existit. Ergo, quò plures Episcopi eo rectius est; et per consequens plures constituendi, potius quam deponendi, et abjiciendi, qui nunc constituti sunt.

Major Liquet, Minor sole clarior est. Nam *siquis episcopatum appetit, bonum opus desiderat.* Certè episcopus esse non potest non esse bonum.

XIII. Balthazar graviter punitus est ob vasorum Deo consecratorum direptionem et profanum eorum usum.

Dan. 5.

Josue 7. Achan insigniter plectebatur ob sacrilegam distractionem.

2 Macch. 5. Antiochus horribili mortis genere perit, ob impiam sacrorum diripiendi voluntatem, et conatum.

3 Macch. 9. Lysimachus Lapidibus obruitur propter consimile facinus.

3 Macch. 4. Heliodorus gravissimis vulneribus conficitur a Deo, quod sacra templi vasa abducere conaretur. Et sic de universo numero Sacrilegorum dici potest.

Ergo omnes, qui Sacrata Deo divellunt, gravissimas pœnas expectent oportet.

XIV. Sic Divus Paulus ratiocinatur. *Sub spe debet is, qui arat,*

1 Cor. 9. *arare; et qui triturat sub spe, spei suæ particeps esse debebit.*

Ergo qui in agro Evangelico arat, et qui in area Domini sedulò triturat, sub spe percipiendorum fructuum, et ararc et triturare debent.

At quæ relinquitur spes, cum aufertur res?

XV. Qui non seminant spiritualia, carnalia ne metant.

Laici Spiritualia non seminant. Quippe quia nec verbum annunciant, nec Sacramenta administrant.

Ergo Laici non debent metere carnalia. Iniquum est, ut indè quis vivat, undè non Laboret. Et Paulus dicit, *Qui non laborat, non manducet.* 225

Dignus est operarius mercede suâ. Ergo qui non operatur, dignus non est. Et per consequens, neganda esset merces non omninò operanti. Sic pellantur omnes inutiles fuci, sive Laici sive Clerici extiterint, qui alienis insidiantur Laboribus: quique mel exugunt omne, parùm aut nihil mellis relinquentes hijs, qui verè apes sunt, valdéque laboriosæ. XVI. Mat. 10.

Dominus ordinavit, ut qui Evangelium annuntiant, ex Evangelio vivant. XVII.

Ergo è contrario, de Evangelio nè victitent, qui Evangelium aut nolunt, aut non possunt denuntiare.

Paulus inter Ecclesiasticos ita se gerebat, ut gratis panem a nemine acciperet: sed cum labore et sudore nocte diéque faciebat opus, nè cuiquam eorum oneri foret. Præcepit item illis, *Ut siquis nollet operari, is nec ederet.* XVIII.

Ergo quâ conscientiâ de ecclesiasticis bonis vivere illi possunt, de Prebendarum fructibus, de Rectorijs, de hospitijs, de Episcoporum patrimonijs, et reliquis ecclesiæ proventibus, qui nullo ministerio ecclesiastico inserviunt, nec prædicando evangelium, nec sacramenta exhibendo, nec ecclesiasticam disciplinam, ut par est, exercendo?

Qui præsunt Presbyteri, duplici honore digni sunt; maximè qui Laborant in verbo et doctrina. Qui duplex honos duplicatum designat subsidium; et ut putavit Theophilactus, abundans, præter stipendium commune. XIX.

Ergo tribuatur hic duplex honos sedulis ministris; nec ita minuantur quotidie victus eorum, ut sibi et suis parùm sufficiant in propria vocatione, et munijs obeundis.

Quæ sunt militibus stipendia, ea sunt bona ecclesiæ et earum ministris. XX.

Sed militibus stipendia detrahere iniquum est. Ergo iniquum bona ecclesiæ.

XXI. Vinitori fructum et vinum, Opilioni lac, Agricolæ fruges, eripere non licet. Sed quod Vinitori vinum, Opilioni Lac, Agricolæ fruges, id ecclesijs opes suæ.

Eas ergo subducere, et hijs vitæ adjumentis fraudare Verbi ministros, nullam profectò habet æquitatem.

XXII. Ministris ecclesiæ omnia ad vivendum necessaria suppeditanda sunt.

Deut. 25. 1 Cor. 7. 1 Tim. 3.

Necessaria autem definio, quæ sibi, uxori, liberis, familiæ satis sunt; quæque hospitalitati servandæ et exhibendæ sufficiunt peregrinis, egentibus, mancis, claudis, cœcis, decrepitis, orphanis et viduis.

Ergo bona ecclesijs aliquando deputata, adimenda non
226 sunt: ne fortè his singulis satis relinquatur, et ita necessarijs vitæ præsidijs despolientur hi, quos Spiritus Sanctus præcepit, ut de ecclesia viverent.

XXIII. Qui ecclesiæ bona spoliant, hij ministros verbi et Dei spoliant.

Qui ministros Dei spoliant, hij Christum ipsum despoliant. Nam *quod uni horum feceritis, et mihi feceritis.*

Ergo ecclesiæ bona diripere est Christum ipsum, et ejus ministros victu suo defraudare; et Christi tunicam ac patrimonium in partes dissecare. Quod quam horribile sit sacrilegij genus, omnes pij norunt.

XXIV. Irritum esse non debet, quod testator piè, et secundùm scripturas testamento suo condidit. At multi pij morientes testamentis legaverunt sua bona ecclesijs, in earum necessarios usus.

Gal. 4.

Ergo impium est, hoc spernere testamentum, vel frustrari quovis modo, sic ut surripiatur avarè, quod munificè, quod sanctè præbitum fuerat.

XXV. In nascenti ecclesia Christi, Apostolorum in temporibus, pij terras et possessiones et omnia vendiderant, ut pauperibus, et publicantibus evangelium abundè prospiceretur.

Act. 2.

Ergo jamdiu donata, et ad longum tempus confirmata ecclesijs, in hos ipsos usus, nec vi nec dolo rapienda sunt; ut conferantur in eos, qui nec paupertate ulla premuntur, nec ullo ministerio sacro ecclesijs deserviunt.

Quod vel promittitur, vel destinatur in usum ecclesiæ, subtrahendum non est, nec callidè submovendum. Id quod probatur ex Anania et Sapphira. Duo horrenda exempla. XXVI. Act. 5.

At bona ecclesiarum destinantur in maximè necessarios usus, in sustentationem pauperum, et in subsidium Ministrorum.

Ergo, non astu, non vi avellenda sunt dicta ecclesiæ bona: nè fortè id avellentibus accidat, quod Ananiæ et Sapphiræ supra eveniebat.

Qui templum Ierosolymitanum spoliebant, pœnas Sacrilegij gravissimas luebant: Certè qui Christianorum templa diruunt, ac despoliant, et ex illis, ut scopis, omnia everrunt, impunè nunquam, opinor, ferent. XXVII. 2 Macc. 1. 3. 9.

Est in hijs abusus. Reformentur ergo. Alunt Superstitionem. Nutriant ergo exin veram et sinceram Christi religionem. Indignis tribuuntur ecclesiæ prædia. Ergo dignioribus concedantur. Fuci pellantur, telluris inutile pondus. XXVIII.

Homicidæ putantur, qui violentas manus injiciunt in alienum corpus, et illi vitam corporis eripiunt. XXIX.

Ergo erunt multò magis, qui pabulo cœlestis doctrinæ animas piorum orbant, atque destituunt, sic ut æternum pereant. Quod Laici faciunt, qui victus ministrorum sibi rapiunt, qui soli illos rore cœlestis verbi pascerent. Et ità impediunt, ne possint hoc facere.

Sacerdotes Judæorum impij, qui in nece domini consenserant, pretium Sanguinis recipere nolebant, in eos per Judam rejectum; Sed eo mercandum decernunt agrum in sepulturam peregrinorum. XXX. 227

Ergo Nostri Scribis et Pharisæis deteriores sunt, qui patrimonium Crucifixi, i. Christi tunicam, etiam non oblatam,

sibi auferunt, et quoque jure quaque injuria sibi attrahant.

XXXI. Nullum Sacrilegum impunitum sinet Deus.

Bona ecclesijs divellere Sacrilegum est.

Ergo hæc ecclesiæ bona diripere, ultionem Dei gravem commeretur.

Minoris probatio. Omnis ablatio Sacri de Sacro Sacrilegum est. A definitione.

Diripere bona ecclesiæ est rem Sacram de Sacro auferre.

Ergo bona ecclesiæ divellere Sacrilegum est.

NUM. XCIV.

Peter Martyr to procure a license from the Court for one of his Auditors, who desired to preach.

Verè fidelissimo Christi Ministro Domino Jacobo Haddono, has tradas, Londini.

Sir W. H. MSS. [MS. Lansd. iii. 37.]

S. D. In Collegio Magdalenæ, Haddone in Christo charissime, cui frater tuus præsidet, est pius et probus Vir, qui Hugo Kirke appellatur, Magister artium, inter suos bonæ famæ, atque studio Evangelij Christi (quantum judicare licet) vehementer incensus. Proindè incitatur (ut mihi persuadeo) spiritu Dei, ad prædicandum; quo sanam doctrinam, cujus est Sectator non ignavus, ovibus ecclesiæ communicet; quæ in nostris his regionibus, rarò, et paucis in locis, quemadmodum oporteret, pascuntur. De universo autem isto negotio, puto illum egisse tecum, quantum ex ejus verbis colligo. Cum itaque me rogaverit, ut ad te scriberem, id libenti animo facio. Et ei, quod possum, fero testimonium; quoad mores benè audit, sacrarum litterarum est admodum studiosus, mihi docenti semper adest, et sacram profitetur doctrinam. Quæ de eo bonâ fide possum dicere, hæc habeo. De quo etiam potes, si visum fuerit, fratrem interrogare, qui jam hinc discessit, et ad negotia sui Collegij procuranda est profectus. Quod mihi (ut verum fatear) parùm est gratum. Nam illius conversatione piâ,

jucundâ et eruditâ, plurimùm delector. Sperabam fore, ut te hic quandoque, vel saltem ad aliquot dies, haberemus: at nunc quod sperandum sit non video. Equidem licet adversa valetudine aliquandiu laboraverim, nunc tamen dei gratiâ sum restitutus. Piam vero, et mihi nunc maximè necessariam conjugem (ut audivisse te non dubito,) ad Dominum præmisi. Quod ideo scribo, ut deum roges, quod mihi nunc, dum vivo solus, ac tali adjutorio destitutus, 228
suum conduplicet auxilium. Vale et Christo fælix vivito.
18 Aprilis. Oxonij. An. 1553.

Tuus in Domino,

P. Martyr.

NUM. XCV.

That one who officiated in Dr. Weston's place, might receive the Stipend detained from him.

Clarissimo Viro Domino Guglielmo Sicello, Majestatis Regiæ Secretario, ac Equiti Honestissimo. In Aula.

S. D. Quoniam, Vir Clarissime, cum tuam pietatem, tum eruditionem habeo compertissimam, ideo ad te de hoc pio et erudito Christi Ministro, quo familiarissimè utor, scribendum esse censui. Ita sanè res ejus habet: Sacras litteras a duobus propemodum annis, Oxonij, pomeridiano tempore publicè profitetur, eo plane loco, quo Doctor Westonus olim docere, magno religionis dispendio, consueverat. Cúmque is religiosè atque accuratè commisso sibi fungatur munere, stipendium, quod sibi pro universo tempore, quo laboravit in vinea domini debetur, nunquam adipisci potuit: Siquidem id Westonus conatur sibi vendicare. Quod ut sit justum vel æquum, tu quæso apud quem justitia et æquitas plurimùm valent, apud temetipsum expendito. Ille hic non est, officio suo non fungitur; neque si adesset, et doceret, posset auditoribus nisi quam pessimè consulere, cum religioni puriori tantoperè adversetur. Iste vero loco ejus est legitimè surrogatus, adest, susceptum munus obit sedulò; atque cum meus discipulus et adhuc sit, et fuerit, veræque

Sir W. H. MSS. [MS. Lansd. iii. 41.]

religionis studiosissimus, quoad piam doctrinam mecum omninò consentit. Hæc, scio, si apud te cogitaveris, facilè adducent, ut quem tibi commendo, et favore et auxilio non indignum putes. Cui existimationi justissimæ, ipse meas addo preces, quibus etiam atque etiam rogo, ut in ejus negotio ipsum juves. Quod si feceris, non modo erit acceptum Deo, sed ecclesiæ quoque non parùm conducet. Etenim illi vehementer expedit, ut et laborantibus in verbo evangelij stipendia non negentur; et juvenes aliqui tandem excitentur, qui loco Seniorum juventutem sanâ doctrinâ imbuant.

De meis autem rebus non scribam multis, cum te audivisse non dubitem, piam dulcissimámque conjugem in Domino quievisse, quæ sanctissimè atque incredibili pietate migrando ad Dominum, ut me in luctu reliquit, quem doctrinâ cœlesti et mitigo, et indies magis leniam, ità oppressum gravissimo corporis morbo deseruit. Quare tum corpus, tum animus eodem tempore vexatus est acerbissimè: cúmque adhuc non convaluerim, sed tamen aliquanto melius habeam; non tamen quantum satis esse possit ad meum obeundum munus, te rogo, Vir Optime,
229 ut precibus tuis coneris impetrare mihi a Deo, vel absolutionem ab hujus vitæ molestijs, vel saltem Vitam, quâ scholæ et ecclesiæ prodesse valeam; quandoquidem ità vivere, ut sim utilis nemini, propemodum intolerabile judico. Idémque oro, ut tua lectissima conjux, quam plurimùm abs te salutari mihi cupio, suis castissimis votis a Christo mihi concedi postulet. Vale atque deo vivas fælix, méque in Christo, ut facis, ama. Oxonij, Martij 7. 1552.

Tuus ex animo quantus est,

Pet. Martyr.

NUM. XCVI.

John Sleidan to Cecyl. Advises of the state of affaires in Germany.

Magnifico Viro, Domino Cæcilio, Equiti, et Serenissimi Regis Angliæ Secretario.

QUAS Aprili mense tibi scripsi, Vir ornatissime, eas te pri- Sir W. H. MSS.
dem accepisse puto. Vellem quidem ex tuis hoc ipsum certo cognoscere. Fuit hic nobiscum superioribus diebus Serenissimi vestri Regis orator, D. Picorinus, expatiatus huc è vicinis castris cum Veneto et Ferrar, legatis. Galliæ Rex, post occupatam Lotharingiam et Metim urbem venit Zaberniam, quod est quatuor hinc milliaribus, Episcopi ditionis oppidum. Ibi habito delectu, petivit Haganoam, illinc Weissenburgum; quo in oppido litteris acceptis a Mauritio, castra movit ad xiii diem hujus mensis, et partitis copijs retrocessit. Ejus rei quæ sit causa nondum constat. Electores etiam principes quatuor, ij qui Rhenum accolunt, Wormaciâ suos ad ipsum miserunt legatos, deprecandi opinor causa. Basilienses quoque nuper ipsum adierunt Zaberniæ, et pro finitimis locis intercesserunt. Nunc autem omnes Helvetiorum pagi, communi missa legatione, idem faciunt. Nam hæc nostra regio frumentum eis abundè subministrat quotannis; eáque commoditate nolunt se spoliari: et hoc ipso die, opinor, eos compellare Regem: Nam ante biduum hâc transierunt. A nostra civitate Rex alimoniam flagitavit; bis fuimus ea de re in castris, primùm apud Sarburgum, dein Zaburniæ. Pabulatores multum sanè incommodarunt agricolis, qui propè omnes tamen in urbem confugerant. Cujusmodi sint urbis nostræ munitiones, audisse vos non dubito. Veruntamen hoc ipso tempore novum opus instituimus, utilissimum Reip. futurum. Ulmam frustra obsederunt principes, ac miserè vastatis circùm agris, alia quoque loca tentarunt. Mauritius fuit cum rege Ferdinando. Redijt quidem ad castra Sociorum; sed ad xxvi diem hujus mensis erit rursus cum Ferdinando. Nam is intercedit, et ad Cæsarem profectus esse dicitur, Ænipontem, ut certi aliquid statui

posset. Quod si fiat, magna pars consiliorum regis mutabitur et intercidet. Cæsar comparat exercitum, et erit bel-
230 lum haud dubiè valdè atrox. Concilij nulla jam fit mentio, et silent inter arma leges. Pacem Julius tertius fecit cum Gallo, et Mirandulæ solvit obsidionem, et arctius quoque fœdus cum eo fecisse dicitur. Per Neapolim quoque gravis est proregi simultas cum Salernitano, qui et Venetias confugit. Ferdinandum aiunt ratas habere, quas cum Mauritio tractavit pacis conditiones; ideoque profectum ad fratrem, ut et ipsi persuadeat. Conditiones autem illæ cujusmodi sint, nondum planè constat. Hoc solum fertur, eas ad Germaniam tum dignitatem, tum libertatem pristinam omninò spectare. Deus benè fortunet. Albertus Marchio bellum facit Norenburgensibus. De rebus Turcicis nihil habemus comperti. Gallus in Lotharingiam redit, ut exercitum Belgicum retundat.

Hæc sunt, de quibus ad vestram Magnif. in hoc tempore scribendum duxi, tum meo, tum Soceri nomine. Quæso, ut tandem de meo negotio aliquid cognoscam; quod ut commendatum habeas, et Rever. Domino Primati commendes, plurimum oro. Vale, Argent. 18 Maij, 1552.

Tuæ Magn. deditissimus,

Jo. Sleid.

Sal. Literas hucusque distuli, expectans occasionem mittendi. Rex benignè respondet Helveticis legatis, et Lucemburgum dicitur petere. Expectamus quæ sit futura actio ad 26 hujus mensis. Gallus respondet, Electorum principum legatis, perfecisse jam se quod voluit: nempe captivos principes liberatum iri, et se, qui jam satis gloriæ consecutus sit, redire domum. Ita respondet xiii hujus, quo die castra movit. Iterum vale. Dat. 24 Maij, 1552.

NUM. XCVII.

More advices from Germany. Desires a Patent for his stipend granted him by K. Edward VI.

Domino Gulielmo Cæcilio, Regio Secretario, &c.

SAL. Literæ meæ diutius hic hæserunt, quam putaram. Ecce, dum omnes erecti sumus, et avidè expectamus vicesimum sextum diem Maij, quo die alter erat futurus conventus Ferdinandi et Mauritij, nuncius adfertur, Mauritium profligâsse quasdam copias Cæsaris. Id autem accidit in Alpibus. Est oppidum ijs locis, Rutam vocant; ibi futurus erat delectus militum, qui pro Cæsare cogebantur. Mauritius autem antevertit, et novem signa profligavit: deinde celeriter progressus, aditum quendam in angustijs Alpium, et arcem ibi positam, Erenburgum cepit. Fuit hoc decimâ nonâ die Maij. Cæsar eo accepto nuncio statim Æniponte discessit; quod oppidum ab arce illa distat iter bidui. Erat cum eo Ferdinandus, qui transactionis futuræ causâ illuc venerat, ut alteris literis significavi. Simul ergo discesserunt, 231
ingressi iter Tridentum versus: nam in Italiam Cæsar cogitabat. Sed aiunt eum monitu fratris Ferdinandi, mutato consilio profectum esse in Austriam. An Mauritius eum insequatur, nondum planè constat. Est infra Ænipontem alter aditus, positus in angustijs, Kopfsteinum vocant. Hunc quoque si teneat ille, vix ullum ex Italia militem sit habiturus Cæsar. Hic nunc est rerum status: cætera brevi cognoscemus. Tunc ad te, plura. Sed, oro, cognoscam ex tuis literis, num meas accipias; et de meo stipendio fac aliquid boni cognoscam. Vale. dat. xxx Maij, 1552. Sir W. H. MSS.

Jo. Sleid.

Reverendissimo D. Cantuariensi cupio imprimis commendari. Facito, quæso, ut Diploma mihi conficiatur ejus, quod Sereniss. Rex mihi constituit, stipendij, et ut solvatur quod jam præterijt. Per Richardum Hils mercatorem vestratem rectè curabitis. D. Checum, oro, plurimum ex me salutes.

Hæc ubi scripsi, literæ mihi adferuntur a Socero. Commendat se vobis omnibus plurimum. Jubet ut ego vobis subindè scribam, eò quod ipsi non sit integrum ex ijs locis. Est autem in finibus Lotharingiæ. Exercitus Gallicus tripartitus, Walderfingi, oppidi Lotharingiæ, ad Saram flumen, convênit omnis 23 die Maij; et quatriduo post ingressus iter petijt rectâ Lucemburgicam regionem, trajecto flumine Mosellâ. Quâcunque eunt ijs locis, omnia devastantur incendijs et direptionibus. Is fuit ibi rerum status 28 die Maij, quo die Socer mihi scripsit.

NUM. XCVIII.

Intelligences concerning the motions of the Emperor, and the state of the Protestant Princes.

Magnifico Viro, D. Gulielmo Cæcilio, Sereniss. Angliæ Regis Secretario.

Sir W. H. MSS. [MS. Lansd. ii. 93.]

SAL. Motum hujus anni perscripsi, Magnifice Domine, ad initium usque Septemb. et Serenissimum Regem paucos intra dies accepturum spero. Fortasse priusquam hæ tibi reddantur, acceperit. Postremum est, de capto rursum Lantgravio: sed is denuo dimissus, jam est domi. Calendis Septembris Cæsar Augusta discedens, Joannem Fridericum, Saxoniæ Ducem, amplissimis verbis et amanter admodum dimisit, prolixè de sua benevolentia illi pollicitus; et religionem ei suam permisit. Ille postridie domum redijt. Mauritius in Hungariam iturus ex pacto, copias suas Doneverdâ misit Ratisbonam, xxii die Augusti; ipse domum recurrit, paulo post rediturus ad exercitum. An redierit, adhuc qui-
238 dem ignoratur. Albertus Marchio Brandeburg. 28 Augusti Trevirim urbem ad Mosellam flumen occupavit. Mansit ibi dies octo; post, Lotharingiam petivit, relictis Treviri præsidio xii signis: et xiii die Septembr. prope Sircum oppidum trajecit Mosellam, et in Lucemburgicum agrum invasit. Cæsar Augustæ treis quidem concionatores abrogavit, ob singularia quædam dogmata, sicut fertur: sed reliquis tamen permisit, ut secundum Augustanæ Confessionis, quon-

dam exhibitæ, formulam doceant, et Sacramentis utantur. xv die Septembr. Cæsar cum exercitu venit in nostros fines, et in vico quodam, milliare unum ab urbe, permansit in quintum diem: tunc demum impedimentis omnibus Rheno transmissis, in quo magna fuit difficultas, plurimúmque laboris et exercitu jusso progredi præter urbem, ipse cum paucis quibusdam heri ingressus est, et sumpto prandio discessit. Sunt in ejus exercitu præter Germanos, Itali, Hispani, Bohemi, qui sanè plurimum damni dederunt miseris agricolis. Cæsar omnino putatur iturus Metim, ut recuperet; Galli strenuè illam muniunt, et alimoniam omnem totius agri convehunt eò. His rebus omnibus præest Guisius.

Fuit hic nobiscum D. Morissinus, et Aschamus. Oratores omnes Cæsar jussit ire Spiram. De Hungaria nihil habemus. Hæc sunt, Magnifice D. quæ tibi scribenda putavi: Quanquam fortassis aliunde habes. Quod reliquum est, ut per eum, quem Socer meus ad vos mittit, de mea conditione certi quid cognoscam, et ut causam ipse promoveas meam, plurimum oro. Videlicet ut Diploma conficiatur, mittatur, et anni jam exacti, vel sesquianni potiùs, solvatur pensio. Quicquid unquam in tui gratia potero, faciam. Jamdiu Saxum hoc volvo. Vale. Argent. xx. Septemb. 1552.

Jo. Sleidanus.

Joannes Marchio Brandeburgicus adducit Cæsari ad duo millia equitum, religioni est addictissimus. Nec aliter etiam militat, quam ut hoc ei sit liberum.

NUM. XCIX.

Advises of the State of the Empire.

Magnifico et spectabili viro D. Gulielmo Cæcilio, Equiti, Sereniss. Regis Angliæ Secretario, Domino suo multùm colendo.

Sir W. H. MSS. [MS.Lansd. ii. 99.]

SAL. xx die Septemb. ad te scripsi, Vir ornatissime. Quod Albertus egerit apud Treviros, jampridem audistis. Octobris die xxii reconciliatus est Cæsari per Ducem Albanum. Impunè fecerit omnia, et militabit Cæsari, quocúnque loco jusserit. Pacta, cum Bambergico et Wurcibergensi Episcopo facta, erunt rata. Cæsar in gratiam recipit Ætingenses Comites, et Mansfeldios, patrem atque filium. Novembris die quartâ cepit Aumalium Albertus, Guisij fratrem, cæso
233 illius atque fugato equitatu. Curatum ipsum ex vulnere nuper misit in suam quandam arcem, ad Bohemiæ fines. Cæsar in castra venit xx Novemb. Interea muri pars magna dejecta, sed oppositum est Vallum, et præsidiarij crebras faciunt eruptiones. Cæsarem aiunt nolle obsidionem solvere, neque discedere priusquam urbem receperit. Guisius fuit hactenus in urbe cum Nemorensi principe, cum Roschisurio, et Petro Stroza; num adhuc sint, ignoramus. Nam superioribus diebus eruptione factâ in Alberti castra, qui tum fortè quosdam ad prandium invitaverat, xviii equites dicuntur ex urbe evasisse in Galliam. Tormentorum et oppugnationis fragor non solùm hic exauditur, quod tridui viâ distat, verum quatuor etiam trans Rhenum milliaribus et eò ampliùs. Cuniculis opinor jam tentari urbem. Mauritius ex Hungaria domum redijt, dimissis copijs; Turcæ domum et ipsi reverterunt: si non impetrentur induciæ, magnus indè motus expectatur. Castaldus dicitur bonam operam ijs locis navare Ferdinando Regi. Nostrates Episcopi sollicitant nova fœdera, quandoquidem vident, et experiuntur, quid sit periculi. E Saxonia mittuntur aliquot verbi doctores Augustam. Mansfeldicus bellum fecerat Henrico Brunsvicensi: num sit composita res, ignoramus. Is nunc est rerum status, nec aliud habeo quod scribam.

A vobis nihil responderi mihi miror, neque scio quid expectare debeam. Oro te, Magnifice Domine, age causam cum Reverendissimo Cantuariensi. Equidem totus pergo in opere illo, et diligenter omnia conquiro. Dedi vobis occasiones et ansas, quibus apprehensis negotium nostrum conficeretis apud Sereniss. Regem. Hæc autem mora valde me coquit. Utinam aliquid saltem rescriberetis. Vale. xvii Decembr. M.D.LII. Argent.

Magnificentiæ tuæ deditiss.

Commendes me velim D. Rever. Cant. et D. Checo. Jo. Sleid.

Cuperem habere Seriem actionis, quæ Regi Henrico fuit cum Clemente Septimo, priusquam ab eo se suumque regnum in libertatem asseruit. Nam et hæc erunt inserenda suo loco.

NUM. C. 234

Concerning his Commentaries, which he had sent to K. Edward. Desires Sr. William Cecyl to send him an exact information of the business between K. Henry and Pope Clement. His resolution of continuing his Commentaries, and of writing the History of the Councel of Trent.

Magnificis et spectatissimis Viris, D. D. Joanni Chæco, et Gulielmo Cæcilio, Dominis suis plurimum observandis.

SAL. Autumno superiori misi Sereniss. Regi belli Germanici Commentarios, ad illud usque tempus conscriptos; et perjucundum mihi fuit, ex tuis literis, D. Cæcili, cognoscere, non ei displicere genus hoc scribendi: vobis etiam illud probari, gaudeo, Viris doctissimis. et acri judicio præditis. Itaque rectè me facturum putavi, si Concilij Tridentini totam actionem, cujus etiam ego pars aliqua fui, regis causâ potissimùm conscriberem; ut cujusmodi sit Conciliorum forma perspiciat; deinde, ut de reliqua historia restauratæ religionis, quam conscribo, judicium faciat. Nam inde ab anno salutis M.D.XVII. quo quidem anno fecit doctrinæ Sir W. H. MSS. [MS. Lansd. iii. 29.]

suæ Lutherus initium, rem omnem ordine deduxi ad annum usque M.D.XXXVI. et quod superest, eodem filo contexam, Dei beneficio. Sum autem in eo jam totus, et huic me rei soli trado, neque desistam, adjuvante Deo, priusquam perfecero. Quale sit autem futurum opus, et quam utile non huic ætati modò, sed etiam toti posteritati, malo vos judicare, vestrique similes, quam me prolixius de eo loqui.

Mense Decembri petebam abs te, D. Cæcili, per literas, ut actionem omnem, quæ fuit Henrico Regi piæ memoriæ cum Clemente VII. quando se suumque regnum in libertatem asseruit, mihi curares. Habeo quidem ejus rei quædam, sed non tam exactè, neque certò, quàm velim. Cupio enim propriè et quam verissimè omnia describere. Quod quidem in ijs Commentarijs, quos jam mitto, quique sunt futuri pars operis, animadvertere vos posse puto. Magni ergo beneficij loco mihi erit, si in eo mihi gratificaberis. Est enim locus illustris atque memorabilis, et omnino dignus de quo posteri cognoscant. Siquid præterea sit apud vos hujus generis, unà velim transmitti. Quod superest, notum est vobis, Magnifici et Clarissimi Viri, tibi cumprimis, D. Chæce, quemadmodum Sereniss. Rex, ante biennium, nempe anno M.D.LI. sub finem Martij, stipendium mihi constituit annuum absenti, Coron. aureos ducentos; uti Reverendissimus D. Cantuariensis, tunc temporis abituro Socero meo, domumque redituro, Doctori Brunoni, nomine regis confirmavit. Et quoniam ejus pecuniæ nihil adhuc accepi, plurimùm vos oro, quod antehac quoque feci non semel, detis operam, ut tandem solvatur. Possem equidem alia facere negotia magno meo cum emolumento, sicut alij plærique, sed ad hunc laborem divinitus me vocatum esse judico, nec animo possum esse quieto, donec ad hoc usque
235 tempus perduxero. Quo magis etiam spero, Vos, qui pro vestra humanitate atque prudentia rectè omnia intelligitis, in hoc esse elaboraturos, ut de biennio jam exacto, mihi nunc satisfiat, et in posterum caveatur, quò videlicet tanto commodius atque liberius huic rei vacare possim. Quanti enim hic labor mihi constet, vobis æstimandum relinquo. Pertinet autem ad reges, ut ejusmodi labores, qui sunt et literis ornamento et religioni, et utiles Reip. foveant. Siquid est omnium rerum, in quo vicissim ego vobis in-

servire queam, et gratificari, paratum me semper habebitis.

Veruntamen, ut hoc meum scriptum de Concilio, diligenter asservetur in bibliotheca regis, nec in aliorum manus perveniat, nec ulli detur ejus exemplum, vehementer vos oro. Nam mea plurimum refert, ne spargatur: et est solùm, ut ante quoque dixi, particula quædam operis futuri.

De statu rerum nostratium, scire vos arbitror. Galli, sub finem Januarij, libros de religione scriptos a nostris hominibus, ubi per monachos conquisivissent in ædibus, publicè per Carnificem exusserunt Meti. Postridie discessit Guisius, inque Galliam redijt. Luneburgi fuit multorum principum atque civitatum Saxoniæ Conventus. Nuper etiam Palatinus Elector, Bavarus, Clivensis, atque Wirtembergicus convenerunt Wimpffæ. Brevi cognoscemus quid sit. Princeps Urbinas dicitur esse factus minister Julij tertii. Transsylvani pacem fecerunt cum Turca, de voluntate Ferdinandi Regis, ut scribitur, et annuum ei pendunt vectigal. Augusta Vindelicorum tenetur adhuc præsidio, quod Cæsar ante sextum mensem ibi reliquit. Videtur aliquis ibi motus impendere: Nec enim omnes præsentem statum ferre possunt. Volratus Comes Mansfeldius habet adhuc exercitum, neque certò scitur, in quem usum. Sed non diu latere potest quicquid est. Quod reliquum est, ut lætum atque jucundum a vobis nuncium accipiam, imprimis opto. Deus vos servet. Argentorati. Idibus Martij. M.D.LIII.

Oro vos plurimum, ut has meas literas atque scriptum Sereniss. Regi exhibeatis cum nostri commendatione. Habetis opportunissimam negotij mei conficiundi occasionem. Obsecro, perficite, ne mihi sit opus in posterum eâdem de re scribere.

Vestri observantissimus,

Joan. Sleidanus. Li.

Richardo Hils, mercatori Londinensi, qui nobiscum aliquando habitavit, licebit dare quicquid mihi debetur. Cupio autem, atque etiam oro, ut per eum, qui has reddit, Soceri

mei famulum, mihi respondeatis. Conjunctim vobis scribo, quia summam inter vos esse animorum conjunctionem accipio, ut judicij similitudinem.

Mauritius Elector dicitur sollicitare, ut exercitum Mansfeldicum ad se traducat, et coquere nova consilia.

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236 NUM. CI.

Concerning the Affairs of Germany; and particularly of the Councel of Trent.

Ornatissimo Viro D. Gulielmo Cæcilio, Serenissimi Regis Angliæ Secretario.

Sir W. H. MSS. SAL. De rebus actis Tridenti, non dubito quin ex Aschami Rogeri literis, ad quem scripsi, cognôris, Vir Ornatiss. Post impetratam fidem publicam, quod fuit sub finem Januarij, Dux Mauricius putabatur omnino missurus esse Philippum et alios. Norenbergam enim usque præmiserat. Sed cum aliquandiu fuissent ibi commorati, sub finem Februarij revocavit eos, ad maturitatem jam prope deductis belli consilijs et apparatu. Dux Christophorus autem Wirtembergicus, qui doctrinæ Confessionem exhibuerat antea per Legatos Tridenti, Brentium eò misit cum tribus collegis, quibus se conjunxerant duo nostræ civitatis Theologi; et hi quidem Tridentum venerunt, ad xviii diem Martij. In alterum diem fuerat indicta, quam vocant, sessio. Sed nihil tum fuit actum: eaque sessio fuit ad Calend. usque Maij prorogata. Postquam ergo Legati Wirtembergici, qui nuper eò venerant recentes, et ego, nostræ Reip. nomine, Theologos nostros, apud Cæsaris treis Oratores ibi, certis legibus, ad futuram actionem obtulimus et admisimus: Ego, qui jam in quintum mensem ibi fueram, sub finem Martij discessi, et ad xii Aprilis huc redij. Priusquam abirem, de voluntate Sociorum egeram diligenter apud alterum Cæsaris Oratorem, de modo processus, et urgebam ut Theologi nostri publicè audirentur, aut super articulis ibi definitis, aut super capitibus doctrinæ, juxta seriem Confessionis exhibitæ. Hoc autem invitissimi faciunt; neque publicum ipsis audi-

torium, opinor, facilè concedent. In quo quidem si perseverent, tum nostri discedent. Et hic quidem fuit, me discedente, rerum status. Qui sunt ibi doctiores, Brentium norunt ex scriptis, et ipsius expetunt colloquia. Sunt ibi Hispani Episcopi xxv, Itali totidem aut plures: et hi quidem actionis atque moræ pertæsi, spectabant abitionem; illi verò, Cæsaris authoritate, qui cætum illum dissolvi non temerè patitur, continentur. Jam Episcopi nostrates omnes abierant, præter Curiensem et Constantiensem, qui tamen et ipse paucis post me diebus dicebatur esse discessurus.

Videt Cæsar, quam non facilè recolligi possit ejusmodi cætus posthâc, si nunc eum dissipari contingat: ideóque tantopere studuit hactenus eum continere. Digressus, cum venissem Ænipontem, D. Legatum Morisinum Halæ conveni Calendis Aprilis. Postridiè continuato itinere intelligebam obsideri Augustam Vindelicorum ab duce Mauricio, filijsque Lantgravij, et Alberto Brandeburgico. Biduo post occurrit mihi in via D. Morisini Conjux, quæ per Augustam huc profectura, cum difficilem fore transitum audisset, ad maritum redibat. Eodem die deditionem fecerunt Augustani, qui fuit hujus mensis dies quartus. Erant in urbe tria peditum signa, ductore Walthero Hirnheincio: qui omnes liberaliter, nullâ devincti lege dimissi fuerunt. Postridiè sunt 237
urbem ingressi principes, qui veteri restituto Senatu et tribubus, uti in reliquis etiam oppidis fecerant, et constitutâ novâ Rep. et tormentis tum Civitatis, tum Cæsaris, quæ sunt ibi plurima, perquisitis, die Aprilis septimo discesserunt. Quibus autem conditionibus pacti sunt cum Oppidanis, adhuc quidem ignoro. Fuggerus Antonius pridie deditionis excesserat urbe, et quatuor ab Æniponte milliaribus, mane mihi occurrit, tribus tantum comitatus. Ulma post iter feci, qui tunc præsidium habebant, tria signa peditum, et videbantur ad defensionem omnino spectare. Postridiè quam illinc abij, nempe octavâ hujus mensis die, Principes, Mauricius, Lantgravij filius, et Megelburgius, datis ad eos literis, commeatum et alimoniam, et alia quædam, ab ipsis petebant. Eas ad literas cum nihil illi responderent, Principes undecimâ hujus denuò scripserunt, seque ipsos appropinquaturos nunciabant; et hoc ipso tempore oppidum obsident. Est autem ea civitas valdè locuples, et quia magnam obti-

nent circùm ditionem, arces, castella, oppidula, prædia, vix opinor tolerabunt obsidionem. Proximus est impressioni Dux Wirtembergicus, qui sanè pacem libenter coleret, si per tempora liceret: ab eo rectum est iter ad nos. Altera ipsorum pars exercitus petit Alpes, credo, ut aditus occupent, nequis externus miles egredi possit. His copijs, opinor, præest Albertus Brandeburgicus una cum Hedeckio.

Quid Cæsar agat, aut ubi sit, nescimus. Ego cum essem Æniponti, nihil quicquam vidi apparatus; magnumque tum erat ibi silentium in aula, magnaque solitudo, nisi quod eo ipso die nonnullis fuit datum negotium conscribendi copias. Dubium tamen non est, quin Italum et Hispanum militem Cæsar evocarit. Electores Rhenani suos habent apud principes Legatos de pace: sed plærique putant difficillimam esse futuram tractationem. Æniponte mihi dicebatur, Cæsarem in hoc esse totum, ut Mauricium placaret. Et hic quidem paroxysmus nobis imminet ab oriente sole: jam vero ab occidente multò ferè terribilior instat. Nam Metim urbem Gallus tenet, et per vicinum nobis agrum iter faciens, volet etiam hanc nostram urbem fortassis videre, multúmque hoc ad suam gloriam pertinere putabit, coúsque signa promovisse. Quod si alter exercitus, occupata Ulma, cæterisque domitis, ad nos etiam propius accedet, vides in quantis simus augustijs. O! quis erit hujus tragediæ tandem exitus? Gorziam oppidum et Abbatiam prædivitem Galli, ante diem octavum, vi ceperunt, diripuerunt, incenderunt, opinor, præfecto Hispano, cum 38 militibus, suspenso. Theonis villa, Lucemburgicæ ditionis oppidum munitum, quatuor à Meti milliaribus, ad Mosellam flumen, habet equitum peditumque præsidia, et nuper emissis fœminis atque pueris, obsidionem tolerabit. Eo enim capto oppido, nihil ferè est ijs locis, quod vim ullam majorem diu sustinere possit.

Hæc est rerum apud nos facies. Vos multò fæliciores, qui festinam pacem colitis in pulcherrima regione. Socer meus, quem nosti, datis ad me literis (nam est in agro Metensibus vicino) multam tibi salutem nunciat, seque diligenter vobis omnibus commendat, et jussit ut hæc, tam suo quam meo etiam nomine, tibi scriberem, quandoquidem ex ijs locis, ubi nunc est, et in hac temporum asperitate, non

ita commodè potest ipse ad vos dare literas. Quod cum ità sit, nolui hoc officium prætermittere, ut de ipsius apud vos 238
observantia studioque perpetuo cognosci posset. Quanquam et ipse, pro meo in vos affectu, mea sponte scripturus eram: et spero vos in optimam partem hæc accepturos esse, quæ fortasse jam aliundè etiam accepistis. Attamen quia rebus ipsemet tractandis interfui Tridenti, puto vobis tanto futuram esse gratiorem hanc qualemcunque narrationem. Quod superest, ut meum negotium, quod aliquot nunc annis agitatur, et de quo Reverendiss. D. Cantuariensis, anno superiori, Socero meo certum quid dixit, promoveas, Vir ornatissime, etiam atque etiam rogo. Sereniss. Rex constituit mihi, sicut Cantuariensis dixit Socero, annuos ducentos absenti. Ut ejus rei conficiatur Diploma magnoperè peto, sicut hactenus, eamque mihi pecuniam dependi flagito. Scis rem omnem haud dubiè, alioqui prolixior essem: et priusquam irem Tridentum, scripsi eâ de re D. Chæco, sicut etiam Reverendiss. D. Cantuariensi. Nihil hactenus mihi responsum est à vobis: quo magis peto, ut per te certi aliquid cognoscam. In eo feceris et Socero mihique gratissimum. Vale. Argent. xviii. April. 1553.

Joan. Sleidanus, Licent.

Has literas oro communices Reverendissimo D. Cantuar. Nam sic scribo ad ipsum. Per Richardum Hillis mercatorem vestratem rectè poteritis ad nos, nisi alia sit ratio commodior. Clarissimo Viro D. Checo plurimum et officiosè me commendo.

NUM. CII.

Martin Bucer to the Secretary, for the speeding of Sleidan's business.

Summâ dignitate viro, et pietate præcellenti D. Sicilio, Regiæ Majestatis a Secretis, Domino ac Patrono suo summoperè colendo.

S. P. Vir Clarissime, Accipies hic meas literas, quamlibet ægrè dictatas, ad summè doctum et pium Medicum D. Sir W. H. MSS. [MS. Lansd. ii. 51.]

Joannem Quercetanum. Sed te per Christum rogo, nosti supplicationem nostram pro Sleydano, si possis ullâ ratione impetrare, dari responsum, in utram placeat partem. Nosti hoc decere administrationem Regni, et ceteris, et Religionis beneficio tantoperè ornatam. Dominus prosequatur te, tuosque omnes beneficentiâ cumulatissimâ. Cantabrigiæ, 18 Feb. M.D.LI.

Clarissimæ Dominationi tuæ deditissimus in Domino,

M. Bucerus.

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NUM. CIII.

Ralph Morice, the Archbishops Secretary, his Supplication to Queen Elizabeth, for Prior Wilbore's Pension, lately deceased.

To the Quenys most excellent Majestie.

Sir W. H. MSS. IN his most humble wise, shewith and declarith unto your most excellent Majestie your highnes humble subject and Orator Raphe Morice, sometime servant unto that worthie Prelate of godly memorie, Tho. Cranmer, late Archbishop of Canterburye. That whereas your highnes said Orator for the space of 20 yeres and above, being reteynid in service with the said most Reverend father, in the rowme of a Secretary, bestowed and spent both his time, youthe and prosperitye of his life, not so much in writing of the private busines of the said most Reverend father, as in travailing with his pen aboughte the serious affaires of the Prince and the Realme, commyted unto him by those most noble and wurthie princes, K. Henry the eighth, and K. Edward the Sixth, your Majesties dere father and brother, concernyng aswel the writyng of those great and weightie Matrimonyal causes of your highnes said dere Father, (the good effecte, successe and benefit wherof to Godds glory, this hole realme with the Subjects therof, in your highnes most noble and royal personage, do now most happilie en-

joye,) As also aboute thexstirpation of the Bishop of Rome his usurped power and authoritie, the reformation of corrupte religion, and Ecclesiastical Lawes, thalteration of Divine Service, and of divers and sundry conferences of lernid men, for thestablishing and advancement of sincere religion, with such like. Wherin your highness said Orator most painfullie was occupied in writing of no small Volumes, from tyme to tyme. As in that behalf divers lernid men now lyving can testifie; namely Dr. Hethe, Dr. Thirleby, the Bisshopes of Elie, Chichester and Heriford. And for that the said most Reverend Father was myndeful and desirous some deale to recompence the payneful service of your said Orator, he of his own mere motion and good disposition procurid for your highnes said Orator, a lease of the parsonage of Ospringe within the Count of Kent, ympropriated unto the Colledge of S. Johns in Cambridge: which towardes the mayntenance of your said Orators lyving was better than 40 markes by the yere *de claro*, when Wheat was but a Noble the quarter. Which lease of the said parsonage being so grauntid, and redie to be sealid by the Master and felowes of the same Colledge, one Hawkyns of the Garde, by his ymportunate sute, made unto your highnes said dere father the Kinges Majestie, so wan his highnes favour therin, that his Majestie obteynyd the said Lease to be sealid to the use of the said Hawkyns. His Majestie nevertheles promising unto D. Day, then Master of the said Colledge, and sone after unto the said most Reverend, that his highnes wolde otherwise recom- 240
pense your said Orator for the same with like valewe or better: as the said Hawkyns now lyving can testifie the same. This notwithstanding, most dere Soveraigne Lady, Almighty God preventing the time of any such recompence by calling your highnes said father unto his mercy, your highnes said Orator remayneth as yet unrecompenced to his great hinderaunce, and ympoverishmente. For now being declyned unto age, and having 4 daughters left by thair mother marriageable, your said Orator is neither of habilitie to bestow them according to his vocation, as he might have done, yf that small lyving so prepared for him might have remayned to his use; Nor hymself to lyve

withouten danger, onles your Majestie, of your benigne great goodnes, do extende your hignes liberalitie, aide and succour unto hym. And for that your highnes said Orator doeth understand, that one Mr. Wilbore, sometyme Prior of the Monasterie of S. Austens, departed this transitorie life before Mighilmas last past, who hath a yerelie pension of your majestie of now by reason of his death in your gracious disposition, It may please your highness in consideration of the premisses, and for that it is reported, that your said most noble, and dere father provided and willed in his last testamente, that such of his subjects, as by his highnes did susteyne any maner of damage or hinderaunce, sholde be satisfied for the same; to be so good and gracious Soveraigne Lady unto your said Orator, in the furtheraunce of his said poor daughters marieges, as to graunte unto hym the said pension during his life, with tharrerages of this last half yere deu at the said feast of S. Michel tharchangel last past. In accomplishing wherof your highnes shal not only do a right charitable and a meritorious deed, but also therbie throughlie satisfie and recompence your said Orator for the said lease so surrendred at the request of your highnes said dere father. Although the said Orator hath lost in forbearing of the same above M. mark for the space of these eighteen yeres and above, corn being at such a price as it hath byn: And finallie bynde both hym and al his, during thair lyves, dailie to pray unto Almighty God for the most prosperous estate of your Majestie in moche honour and felicitie to indure.

241 NUM. CIV.

A Prologue or Preface, made by THOMAS CRANMER, Late Archbishop of Canterbury, to the holy Bible.

CONCERNING two sundry sorts of people, it seemeth much necessary, that something bee said in the entrie of this Book, by way of a Preface or Prologue: Wherby hereafter it may bee both the better accepted of them,

which hitherto could not wel bear it, and also the better used of them, which heretofore have misused it. For truly some there are, that be too slow, and need the spurr; some other seem too quick, and need more of the bridle. Some loose their game by short shooting, some by overshooting. Some walk too much on the left hand: some too much on the right. In the former sort be al they, that refuse to read, or to hear read the Scripture in the vulgar tongue, much worse they that let also, or discourage the other from the reading, or hearing thereof. In the Latter sort bee they, which by their inordinate reading, undiscrete speaking, contentious disputing, or otherwise by their licentious Living, slander and hinder the word of God most of al other, wherof they would seem to bee greatest furtherers. These two sorts, albeit they bee most far unlike the one to the other, yet they both deserve in effect like reproch. Neither can I well tell, whether of them I may judg the more offendor, him that doth obstinately refuse so godly and goodly knowledg, or him, that so ungodly, and so ungoodly doth abuse the same.

And as touching the former, I would mervail much that any man should bee so mad, as to refuse in darkness, Light; in hunger, Food; in cold, Fire. For the word of God is Light. *Lucerna pedibus meis Verbum tuum. Thy word is a Lanthorn unto my feet.* It is food. *Non in solo pane vivit homo, sed in omni verbo Dei. Man shal not live by bread onely, but by every word of God.* It is fire. *Ignem veni mittere in terram, et quid volo, nisi ut ardeat. I am come to send fire on the earth, and what is my desire, but that it be kindled?* I would mervail, I say, at this, save that I consider, how much custome and usage may do. So that if there were a people as some write *De Cymmerijs*, which never saw the sun, by reason that they be situated far toward the North-Pole, and be enclosed and overshadowed with high mountaines; it is credible and like enough, that if by the power and will of God the mountains should sink down and give place, that the light of the Sun might have entraunce to them, at the first some of them would bee offended therewith. And the old Proverb affirmeth, that after tillage of corn was first found, many delighted more

Psal. 119. a.

Mat. 4. a.

Luke 12. g.

to feed of mast and acornes, wherewith they had been accustomed, then to eat bread made of good corn. Such is the nature of custome, that it causeth us to bear all things well and easily, wherewith we have been accustomed, and to bee offended with all things thereunto contrary. And therefore I can well think them worthy pardon, which at the coming abroad of Scripture doubted and drew back. But such as wil persist stil in their wilfulness, I must needs judg not only foolish, froward and obstinate, but also peevish, perverse and indurate.

242 And yet if the matter should bee tryed by Custome, wee might also too alledge custome for the reading of the Scripture in the Vulgar tongue, and prescribe the more auntient custome For it is not much above one hundred years agoe, since Scripture hath not been accustomed to bee read in the vulgar tongue within this realm: and many hundred years before that, it was translated and read in the Saxons tongue, which at that time was our mother tongue: whereof there remain yet divers copies, found lately in old Abbies, of such antique maner of writing, and speaking, that few men now been able to read and understand them. And when this language waned old, and out of common usage, because folk should not lack the fruit of reading, it was again translated into the newer Language, whereof yet also many copies remain, and bee daily found.

But now to let pass custome, and to weigh, as wise men ever should, the thing in his own nature. Let us here discuss, what it availeth, Scripture to bee had and read of the Lay and Vulgar people. And to this question I intend here to say nothing, but that was spoken and written by the noble Doctor, and most moral Divine, S. John Chrysostome, in his third Sermon *De Lazaro;* albeit I wil be something shorter, and gather the matter into fewer words, and less room than he doth there, because I would not bee tedious. Hee exhorteth there his Audience, ‘ that every ‘ men should read by himself at home in the mean dayes ‘ and time, between Sermon and Sermon, to the intent ‘ they might both more profoundly fix in their minds and ‘ memories that hee had said before upon such texts, where- ‘ upon he had already preached; and also that they might

S. Chrysostom.

‘ have their minds the more ready and better prepared to
‘ receive and perceive that which he should say from
‘ thenceforth in his Sermons, upon such texts as hee had
‘ not yet declared and preached upon. Therefore, saith he
‘ there, My common usage is to give you warning before,
‘ what matter I intend after to entreat upon, that you your
‘ selves, in the mean dayes, may take the book in hand,
‘ read, weigh and perceive the sum and effect of the matter,
‘ and mark what hath been declared, and what remaineth
‘ yet to bee declared: So that thereby your mind may be
‘ the more furnisht to hear the rest that shal bee said. And
‘ that I exhort you, saith hee, and ever have and wil exhort
‘ you, that you not only here in the Church, give ear to
‘ that that is said by the Preacher; but that also, when yee
‘ bee at home in your houses, yee apply your selves, from
‘ time to time, to the reading of holy Scriptures. Which
‘ thing also I never lin to beat into the ears of them that
‘ bee my familiars, and with whom I have private acquaint-
‘ance and conversation. Let no man make excuse and
‘ say, saith hee, I am busied about matters of the common-
‘ wealth, I bear this office or that; I am a crafts man, I
‘ must apply mine occupation: I have a wife, my children
‘ must be fed, my household must be provided for. Briefly,
‘ I am a man of the world, it is not for mee to read the
‘ Scriptures, that belongeth to them that have bidden the
‘ world farewel, which live in solitarines and contemplation,
‘ and have been brought up and continually nursilled in
‘ Learning and religion.

‘ To this answering, What sayest thou Man, saith hee,
‘ is it not for thee to study and to read the Scripture, be-
‘ cause thou art encumbred and distract with cares and bu- 243
‘ siness? So much the more is it behoofful for thee to have
‘ defence of Scriptures, how much thou art the more dis-
‘ tressed in worldly dangers. They, that bee free and far
‘ from trouble and intermedling of worldly things, Live in
‘ safeguard, and tranquillity, and in the calm, and within
‘ a sure haven. Thou art in the midst of the Sea of worldly
‘ wickednes, and therefore thou needest the more of ghostly
‘ succour and comfort. They sit far from the strokes of
‘ battaile, and far out of gun shot, and therfore they bee

‘ but seldome wounded. Thou that standest in the fore-
‘ front of the Host, and nighest to thine enemies, must
‘ needs take now and then many strokes, and bee grievously
‘ wounded, and therefore thou hast most need to have thy
‘ remedies and medicines at hand. Thy Wife provoketh
‘ thee to anger, thy Child giveth thee occasion to take sor-
‘ row and pensiveness, thine enemies ly in wait for thee,
‘ thy friend as thou takest him, Sometime envieth thee, thy
‘ neighbour misreporteth thee, or piketh quarrels against
‘ thee, thy Mate or partner undermineth thee; thy Lord,
‘ Judge or Justice, threatneth thee; Poverty is painful unto
‘ thee; the loss of thy dear and welbeloved causeth thee
‘ to mourn; Prosperity exalteth thee, Adversity bringeth
‘ thee low: Briefly, so divers and so manifold occasions of
‘ cares, tribulations and temptations, beset thee and besiege
‘ thee round about. Where canst thou have armour, or for-
‘ tress, against thine assaults? Where canst thou have salves
‘ for thy sores, but of holy Scripture? Thy flesh must needs
‘ be prone and subject to fleshly lusts, which daily walkest
‘ and art conversant among women, seest their beautyes set
‘ forth to the ey, hearest their nice and wanton words,
‘ smellest their balm, civet and musk, with other like pro-
‘ vocations and stirrings; Except thou hast in a readiness,
‘ wherewith to suppress and avoyd them, which cannot else-
‘ where bee had, but onely out of the holy Scriptures.
‘ Let us read and seek all remedies that wee can, and all
‘ shall bee little enough. How shall wee then do, if wee
‘ suffer and take daily wounds, and when wee have done,
‘ wil sit still and search for no medicines? Dost thou not
‘ mark and consider how the Smith, Mason or Carpenter,
‘ or any other handy craftes man, what need soever hee
‘ bee in, what other shift hee make, hee will not sell nor
‘ lay to pledg the tools of his occupation. For then how
‘ should hee work his feat, or get his living thereby? Of
‘ like mind and affection ought wee to bee towards holy
‘ Scripture. For as mallets, hammers, sawes, chesells, axes
‘ and hatchets bee the tools of their occupation; So bee
‘ the Books of the Prophets and Apostles, and all holy
‘ Writers inspired by the holy Ghost, the instruments of
‘ our Salvation. Wherefore let us not stick to buy and

'provide us the Bible, that is to say, the Books of holy 'Scripture, and let us think that to bee a better jewel in 'our house, then either gold or silver. For like as thieves 'bee loth to assault an house, where they know to bee 'good armour and artillery, so wheresoever these holy and 'ghostly books be occupied, there neither the Devil, nor 'none of his Angels dare come neer. And they that oc-'cupy them bee in much safeguard, and have a great con-'solation, and bee the readier unto all goodness, the slower 'unto all evil. And if they have done any thing amiss, 'anon, even by the sight of the books, their consciences bee 'admonished, and they wax sorry and ashamed of the fact. 'Peradventure they wil say unto mee, How and if wee un-'derstand not that wee read, that is contained in the Books? 244 'What then? suppose thou understand not the deep and 'profound Mysteries of Scripture, yet can it not bee, but 'that much fruit and holines must come and grow unto 'thee by the reading. For it cannot bee, that thou 'shouldest bee ignorant in al things alike. For the holy 'Ghost hath so ordered and attempered the Scriptures, that 'in them, as wel Publicans, fishers and sheepherds may find 'their edification, as great Doctors their erudition. For 'those books were not made to vain glory, like as were 'the Writings of the Gentile Philosophers, and Rhetori-'cians, to the intent the makers should bee had in admira-'tion for their high stiles, and obscure manner of writing; 'wherof nothing can bee understanded without a Master, 'or an Expositor. But the Apostles and Prophets wrot 'their books so, that their special intent and purpose 'might bee understanded and perceived of every reader: 'which was nothing but the edification or amendment of 'the life of them that read or hear it. Who is it, that 'reading, or hearing read in the Gospel, *Blessed are they, that 'bee meek; Blessed are they, that bee merciful: Blessed are 'they, that bee of clean heart*, and such other like places, can 'perceive nothing, except hee have a Master to teach him 'what it meaneth? Likewise the signs and miracles with 'al other histories of the doings of Christ, or his Apostles, 'who is there of so simple wit and capacity, but hee may 'bee able to perceive and understand them? These bee but

'excuses and clokes for the rain, and coverings of their
'own idle slothfulnes. But still ye wil say, I cannot under-
'stand it. What mervail? How shouldest thou understand,
'if thou wilt not read nor look upon it? Take the books
'into thine hands, read the whole story, and that thou un-
'derstandest, keep it well in memory: that thou under-
'standest not, read it again and again. If thou can neither
'so come by it, counsail with some other that is better
'learned. Go to thy Curate and Preacher, shew thy self
'to bee desirous to know and learn. And I doubt not but
'God seeing thy diligence and readines, if no man else
'teach thee, wil himself vouchsafe with his holy Spirit to
'illuminate thee, and to open unto thee that which was
'locked from thee. Remember the Eunuch of Candace
'Queen of Ethiopia: which albeit hee was a man of a wild
'and barbarous country, and one occupied with worldly
'cares and busines, yet riding in his charet, hee was read-
'ing the Scripture. Now consider, if this man, passing in
'his journey, was so diligent as to read the Scripture, what
'thinkest thou of like was hee wont to do sitting at home?
'Again, hee letteth not to read, albeit he did not under-
'stand: What did hee then trowest thou after that, when
'hee had learned and gotten understanding? For that thou
'mayest wel know that he understood not what hee read,
'harken what Philip saith there unto him. *Understandest thou*
'*what thou readest?* And hee nothing ashamed to confess
'his ignorance, answered, *How should I understand, having*
'*no body to shew mee the way?* Loe! when hee lacked one
'to shew him the way, and to expound to him the scripture,
'yet did hee read. And therefore God the rather pro-
'vided for him a guide of the way, that taught him to un-
'derstand it. God perceived his willing and toward mind,
'and therfore hee sent him a Teacher by and by. Ther-
'fore let no man be negligent about his own health and
'salvation. Though thou have not Philip alwayes, when
245 'thou wouldest, the holy Ghost, which then moved and
'stirred up Philip, will bee ready and not fail thee, if thou
'do thy diligence accordingly. All these things bee written
'for us, for our edification and amendment, which bee
'born towards the latter end of the world. The reading

'of the Scriptures is a great and strong bulwark or fortress 'against sin: the ignorance of the same is a greater ruine 'and destruction of them that wil not know it. That is the 'thing that bringeth in heresie; that is it that causeth all 'corrupt and perverse Living; that is it, that bringeth all 'things out of good order.'

Hitherto al that I have said, I have taken and gathered out of the foresaid sermon of this holy Doctor S. John Chrysostom. Now if I should in like manner bring forth what the self same Doctor speaketh in other places, and what other Doctors and Writers say concerning the same purpose, I might seem to you to write another Bible, rather then to make a Preface to the Bible. Wherfore in few words to comprehend the largeness and utility of the Scripture, how it containeth fruitful instruction and erudition for every man, if any thing be necessary to be Learned, of the holy Scripture we may learn it. If falshood shall be reproved, thereof wee may gather wherewithal. If any thing bee to bee corrected and amended; if there need any exhortation or consolation, of the Scripture wee may wel learn. In the Scriptures bee the fat pastures of the Soul; therein is no venomous meat, no unwholsome thing: they bee the very dainty and pure feeding. Hee that is ignorant, shal find there what hee should learn. Hee that is a perverse sinner, shal there find his Damnation to make him to tremble for fear. Hee that laboureth to serve God shal find there his Glory, and the promissions of eternal life, exhorting him more diligently to labour. Herein may Princes learn how to govern their Subjects: Subjects obedience, love and dread to their Princes. Husbands how they should behave them unto their Wives, how to educate their Children and Servants. And contrary the Wives, Children and Servants, may know their dutie to their Husbands, Parents, and Masters. Here may al maner of persons, men, women, young, old, learned, unlearned, rich, poor, priests, Laymen, Lords, Ladies, officers, tenants, and mean men, Virgins, Wives, Widdowes, Lawiers, Merchants, Artificers, Husbandmen, and al manner of persons of what estate or condition soever they bee, may in this book learn all things what they ought to believe, what they

ought to do, and what they should not do, as wel concerning Almighty God, as also concerning themselves and al other. Briefly, to the reading of the Scripture none can bee enemy, but that either bee so sick, that they love not to hear of any medicine; or else that bee so ignorant, that they know not Scripture to bee the most healthful medicine.

The conclusion of the former part.

Therefore as touching this former part, I wil hear conclude, and take it for conclusion, sufficiently determined and appoynted, that it is convenient and good the Scriptures to bee read of al sorts and kinds of people, and in the vulgar tongue, without further allegations and probations for the same; which shal not need, since that this one place of John Chrysostom is enough, and sufficient to persuade al them, that bee not frowardly and perversely set in their own wilful opinion. Specially now that the Kings Highnes, being Supreme Head next under Christ of this church of England, hath approved with his Royal assent the setting forth hereof. Which onely to al true and obedient Subjects ought to bee a sufficient reason for the allowance of the same, without further delay, reclamation or resistance, although there were no preface, or other reason herein expressed.

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The Kings Highness hath allowed the Scripture as necessary for us.

Therefore now to come to the second, and latter part of my purpose. Here is nothing so good in this world, but it may bee abused, and turned from unhurtfull and wholsome, to hurtful and noisome. What is there above better then the Sun, the Moon and the Stars? Yet was there, that took occasion, by the great beauty and vertue of them, to dishonour God, and to defile themselves with idolatry, giving the honour of the Living God, and Creator of al things, to such things as hee had created. What is there here beneath better then fire, water, meats, drinks, mettals of gold, silver, iron and steel? Yet wee see daily great harm and much mischief done by every one of these, as wel for lack of wisdome and providence of them that suffer evil, as by the malice of them that work the evill. Thus to them that bee evil of themselves, every thing setteth forward, and encreaseth their evil: bee it of his own nature a thing never so good. Like as contrarily, to them that

study and endeavour themselves to goodnes, every thing prevaileth them, and profiteth unto good; bee it of his own nature a thing never so bad. As S. Paul saith, *Hijs, qui diligunt Deum, omnia cooperantur in bonum. All things do bring good success to such as do love God.* Even as out of most venimous wormes is made triacle, the most sovereign medicine for the preservation of mans health in time of danger. Wherefore I would advise you all, that come to the reading or hearing of this Book, which is the word of God, the most precious jewel, and most holy Relique, that remaineth upon earth, that yee bring with you the fear of God, and that yee do it with al reverence, and use your knowledg thereof not to vain glory of frivolous disputation; but to the honour of God, encrease of vertue, and edification both of your selves and other.

And to the intent that my words may bee the more regarded, I wil use in this part the authority of S. Gregory Nazianzen, like as in the other I did of S. John Chrysostom. It appeareth, that in his time there were some, as I fear mee there bee also now at these dayes a great number, which were idle bablers and talkers of the Scripture out of season, and all good order, and without any encrease of virtue, or example of good living. To them hee writeth al his first book *De Theologia*. Wherefore I shal briefly gather the whole effect, and recite it here unto you. 'There bee some, saith hee, whose not onely ears and 'tongues, but also their fists bee whetted, and ready bent 'al to contention and unprofitable disputation, whom I 'would wish, as they bee vehement and earnest to reason 'the matter with tongue, so they were al ready and prac-'tive to do good deeds. But forasmuch as they, sub-'verting the order of al godlines, have respect onely to this 'thing, how they may bind and loose subtil questions, so 'that now every marketplace, every alehouse and tavern, 'every feasthouse, briefly, every company of men, every 'assembly of women, is filled with such talk: Since the 247
'matter is so, saith hee, and that our faith and holy reli-'gion of Christ beginneth to wax nothing else, but as it 'were a Sophistrie, or a talking craft, I can no less do, 'but say something thereunto. It is not fit, saith hee, for

‘ every man to dispute the high questions of divinity, nei-
‘ ther is it to bee done at al times, neither in every audi-
‘ ence must wee discuss every doubt: but wee must know
‘ When, to Whom, and How far wee ought to enter into
‘ such matters.

‘ First it is not for every man, but it is for such as bee
‘ of exact, and exquisite judgments, and such as have spent
‘ their time before in study and contemplation; and such
‘ as before have cleansed themselves as wel in soul as body,
‘ or at the least endeavoured themselves to bee made clean.
‘ For it is dangerous, saith hee, for the unclean to touch
‘ that which is most clean: like as the sore ey taketh harm
‘ by looking upon the Sun.

‘ Secondarily, Not at al times, but when wee bee re-
‘ posed, and at rest from al outward dreggs and trouble;
‘ and when that our heads bee not encumbred with other
‘ worldly and wandring imaginations. As if a man should
‘ mingle balm and dirt together. For hee that shal judg
‘ and determine such matters and doubts of Scriptures,
‘ must take his time, when hee may apply his wits there-
‘ unto, that hee may thereby the better see and discern
‘ what is truth.

‘ Thirdly, When and in what audience? There, and
‘ among those, that have been studious to Learn. And not
‘ among such as have plesure to trifle with such matters, as
‘ with other things of pastime. Which repute for their chief
‘ delicates the disputation of high questions, to shew their
‘ wits, learning and eloquence in reasoning of high mat-
‘ ters.

‘ Fourthly, It is to bee considered how far to wade in such
‘ matters of difficulty. No further, saith hee, but as every
‘ mans own capacity will serve him; and again no further,
‘ then the weakness or intelligence of the other audience may
‘ bear. For like as too great noise hurteth the ear, too much
‘ meat hurteth the mans body, heavy burthens hurt the bear-
‘ ers of them, too much rain doth more hurt then good to
‘ the ground; Briefly, in al things, too much is noyous: even
‘ so weak wits and weak consciences may soon be oppressed
‘ with over hard questions. I say not this to dissuade men from
‘ the knowledge of God, and reading, or studying of the

‘ Scripture. For I say, that it is as necessary for the life
‘ of mans Soul, as for the body to breath. And if it were
‘ possible so to live, I would think it good for a man to
‘ spend al his life in that, and to do none other thing. I
‘ commend the Law, which biddeth to meditate and study
‘ the Scriptures alway, both night and day; and sermons
‘ and preachings to bee made, both morning, noon and
‘ eventide; and God to bee lauded and blessed in al times,
‘ to bedward, from bed, in our journeyes and all our other
‘ works. I forbid not to read, but I forbid to reason.
‘ Neither forbid I to reason so far as is good and godly:
‘ but I allow not that is done out of season, and out of
‘ mesure and good order. A man may eat too much of
‘ hony, bee it never so sweet; and there is time for every
‘ thing; and that thing, that is good, is not good, if it bee
‘ ungodly don. Even as a flower in winter is out of sea-
‘ son; and as a womans apparel becometh not a man, nei-
‘ ther contrarily, the mans the woman: neither is weeping
‘ convenient at a Bridall, neither laughing at a Buriall. 248
‘ Now if wee can observe and keep that is comely and
‘ timely in al other things, shal wee not then the rather do
‘ the same in the holy Scriptures? Let us not run forth,
‘ as it were wild horses, that can suffer neither bridle in
‘ their mouths, nor sitter on their backs. Let us keep us
‘ in our bounds, and neither let us go too far on the one
‘ side, lest we return into Egypt, neither too far over the
‘ other, lest wee bee carried away to Babylon. Let us not
‘ sing the song of our Lord in a strange land: that is to say,
‘ Let us not dispute the word of God at al adventures, as
‘ wel where it is not to bee reasoned, as where it is: and
‘ as wel in the ears of them that bee not fit therefore, as
‘ of them that bee. If wee can in no wise forbear, but that
‘ we must needs dispute, let us forbear thus much at the
‘ least, to do it out of time and place convenient. And let
‘ us entreat of those things, which bee holy, holily; and
‘ upon those things that bee mystical, mystically, and not
‘ to utter the divine Mysteries in the ears unworthy to hear
‘ them: but let us know what is comely, as wel in our
‘ silence and talking, as in our garments wearing, in our
‘ feeding, in our gesture, in our going, in al our other be-

‘ having. This contention and debate about Scripture and
‘ doubts thereof, (specially when such as do pretend to bee
‘ the favourers and students thereof, cannot agree within
‘ themselves,) doth most hurt to our selves, and to the fur-
‘ thering of the cause and quarrells, that wee would not
‘ have furthered above al other things. And wee in this,
‘ saith hee, bee not unlike to them that being mad set their
‘ own houses on fire, and that slay their own children, or
‘ beat their own parents. I mervail much, saith hee, to re-
‘ count whereof cometh all this desire of vain glory whereof
‘ cometh al this tongue-itch, that wee have so much de-
‘ light to talk and clatter? And wherein is our communi-
‘ cation? Not in the commendation of vertuous and good
‘ deeds, of hospitality, of love between Christian brother
‘ and brother, of love between man and wife, of Virginity
‘ and chastity, and of almes towards the poor: not in
‘ Psalmes and godly songs, not in lamenting for our sins,
‘ not in the repressing the affections of the body, not in
‘ prayers to God. We talk of Scripture, but in the mean
‘ time we subdue not our flesh by fasting, watching and
‘ weeping: we make not this life a meditation of death:
‘ wee do not strive to bee Lords over our appetites and af-
‘ fections: wee go not about to put down our proud and
‘ high minds, to abate our fumish and rancorous stomacks,
‘ to restrain our lusts and bodily delectations, our undis-
‘ crete sorrows, our lascivious mirth, our inordinate looking,
‘ our insatiable hearing of vanities, our speaking without
‘ mesure, our inconvenient thoughts; and briefly, to re-
‘ form our life and manners. But al our holines consists in
‘ Talking. And wee pardon each other from al good
‘ living, so that wee may stick fast together in argumenta-
‘ tion; as though there were no mo wayes to heaven
‘ but this alone, the way of speculation and knowledg, (as
‘ they take it,) but in very deed it is rather the way of super-
‘ fluous contention and sophistication.’

Hitherto have I recited the mind of Gregory Nazianzen in that book, which I spake of before. The same Aucthor saith also in another place, ‘ that the Learning of a Chris-
‘ tian man ought to begin of the fear of God, to end in
249 ‘ matters of high speculation: and not contrarily to begin

'with speculation, and to end in fear. For speculation, 'saith hee, either high cunning or knowledg, if it be not 'stayd with the bridle of fear to offend God, is daungerous, 'and enough to tumble a man headlong down the hill. 'Therefore, saith hee, the fear of God must be the first 'beginning, and as it were an A. B. C. or an introduction 'to all them, that shal enter into the very true and most 'fruitful knowledg of holy Scriptures. Whereas is the 'fear of God, there is, saith hee, the keeping of the Com-'mandments, there is the cleansing of the flesh. Which 'flesh is a cloud before the Souls ey, and suffereth it not 'purely to see the beam of heavenly light. Whereas is 'the cleansing of the flesh, there is the illumination of tho 'holy Ghost, the end of al our desires, and the very light, 'whereby the verity of Scriptures is seen and perceived.' This is the mind and almost the words of Gregory Nazianzen, Doctor of the Greek Church; of whom S. Jerome saith, that unto his time the Latine church had no Writer able to bee compared, and to make an even match with him.

The conclusion of the latter part.

Therefore to conclude this latter part, every man, that cometh to the reading of this holy book, ought to bring with him first and foremost this fear of Almighty God: and then next, a firm and stable purpose to reform his own self according thereunto: and so to continue, proceed and prosper from time to time; shewing himself to bee a sober and fruitful hearer and learner. Which if hee do, hee shall prove at length wel able to teach, though not with his mouth, yet with his living and good example: which is sure the most lively and affectuous form and manner of teaching. Hee that otherwise intermedleth with this book, let him be assured, that once hee shal make account therefore, when hee shal have said to him, as it is written in the Prophet David, *Peccatori dicit Deus, &c. Unto the ungodly said God, why dost thou preach my Lawes, and takest my Testament in thy mouth? Whereas thou hatest to bee reformed, and hast been partakers with adulterers. Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceipt. Thou sattest and spakest against thy brother, and hast slandered thine own Mothers son. These things hast thou done,* Psal. 50.

and I held my tongue, and thou thoughtest wickedly, that I am even such an one as thee self, but I wil reprove thee, and set before thee the things that thou hast done. O consider this yee that forget God, lest I pluck you away, and there be none to deliver you. Whoso offereth mee thanks and praise, hee honoureth mee, and to him that ordereth his conversation right, wil I shew the Salvation of God.

Praise bee to God.

250 NUM. CV.

Bucer and others Learned strangers from Lambeth to Cecyl, to prefer the Petition of some poor French Protestants to the Protector.

Clarissimo Viro, Domino Sicilio, illustrissimi Principis Protectoris Angliæ, à Secretis, Domino et amico summopere Colendo, et Clarissimo.

Sir W. H. MSS. GRATIAM et benedictionem Domini nostri Jesu Christi, augeri tibi precamur, Vir ornatissime et religiosissime. Cum summa fide et studio ministrare oporteat Christo Domino nostro afflicto in membris suis, et nostris, non debuimus officium nostrum negare ijs captivis Domini, quorum caussam exponent hi Ecclesiæ Gallicanæ Ministri, Collegæ nostri, et his ipsis fratribus et collegis nostris, ut utrosque tuæ charitati commendaremus, id T. D. a nobis boni consulet. Veniunt vero ad te hi Collegæ nostri, jussu Reverendissimi Domini, ac Patroni nostri, Archiepiscopi Cantuariensis rogatum, ut Captivorum illorum Supplicationem velis offerre Illustrissimo Principi, D. Protectori, adjuncta tua commendatione; fidemque faciunt, eos, quorum offerunt Supplicationem, nulla alia, quam Religionis caussa, patriam suam deserere coactos, in hoc regnum venisse, tanquam ad Christi asylum. Quod cum ita habere propter testium sanctitatem, nihil dubitemus, D. T. quantum licet oramus, ut caussam horum Captivorum Christi apud Illustriss. Principem, D. Protectorem, diligenter agas,

et nostras quoque illius Celsitudini supplices preces, ad eam caussam offerre non graveris. Quod Christus Dominus tibi cumulatè rependet. Cui Illustrissimum Principem D. Protectorem, teque et tuos omnes etiam atque etiam commendamus. Lambethi XIII Augusti, Anno MDXLIX.

Tui in Domino

Martinus Bucerus. Petrus Alexander.
Pet. Martyr. Paulus Fagius.

These Letters following, though they have no particular reference, yet being made use of in the former Memorials, I have thought fit to publish them with the rest.

NUM. CVI.

The Archbishop to the Secretary, concerning a French man, that desired a Patent to translate the Common prayer into French, and print it.

To my veray lovinge freunde Sir William Cecill, Knight, one of the Kings Majesties principal Secretaries.

AFTER my verai hartie commendations. I thancke youe for your newes, but speciallie for that ye advertise me, that the Kinges Majestie is in good health, wherin I beseche God long to continue his highnes, as he hath twise (as I trust) restored me to the same. Sir W. H. MSS.

It seamithe by your letters, that a peace should be concluded betwixt themperor and Duke Morrise, which whither it bee accordinge to tharticles, that afore ye sent unto me, or otherwise, I woulde gladlie understande. The commoditie that might arrise by printinge the boke of Common praier, and administration of Sacraments in the French tongue, (if any bee) I reckon it were meete that it shoulde come to theim, which have already taken pains in translatinge the same. Which was first done by Sir Hugh Paullets commaundement and overseen by my L. Chauncellor, and other at his appointment: and now altered 251

accordinge to that which must bee put in execution at the feast of All Saints next, at the appoinctment of my L. Chauncellor, by a learned Frenche man, a Doctor in Divinitie. And therfore needless of anny other to bee travailed in. Aug. 26. 1552.

NUM. CVII.

Mention of Letters sent by him to the Duke of Northumberland, excusing his not proceeding in a Commission. His reflexion upon the Newes.

To my Lovenge frende Sir William Cecil, Knight, and Secretary to the kyngs Majestie.

Sir W. H. MSS. AFTER my veray harty recommendations, and no lesse thanks for your frendly letters, and advertisements. Be you assured that I take the same in such parte, and to procede of such a frendly mynde, as I have ever looked for at your hands. Wherof I shal not be unmyndeful, if occasion hereafter, shal serve to requite the same. I have written lettres unto my Lorde of Northumberlande, declarynge unto hym the cause of my staye in the Commission; which is bicause, that al the gentylmen and Justices of the peace of Kent, which be in commission with me, be now at London. Bifore whose comynge home, if I sholde procede without them, I myght perchaunce travel in vayne, and take more payne, than I sholde do good. I have written also unto hym in the favour of Michael Angelo; whose cause I pray you to helpe so moche as lieth in you.

The Sophy and the Turke, themperor and the French kynge (not moch better in religion than they) rollynge the stone, or turnynge the whele of fortune up and downe, I pray God send us peace, and quyetnes with al realmes, as wel as among our selfes; and to preserve the Kyngs majestie with al his councill. Thus fare you wel. From my howse of Forde the xx day of November, Anno 1552.

Your assured.

T. Cant.

NUM. CVIII. 252

Signifying his desire to have the good will of the Lord Warden, his neighbour.

To my lovyng frende Sir William Cecill Knyght, Secretary to the Kings Majestie. Yeve thies,

AFTER my harty commendations and thanks for your letters; ther is no man more loth to be in contention with any man, than I am, specially with my Lorde Warden, my nere neighbour, dwellynge both in one contray, and whose familier and entier frendeshippe I most desier, for the quyetnes of the hole contray. For the example of the rulers and heades wil the people and membres followe. And as towchynge learned men, I shal sende you my mynde with as moch expedition as I can, which by this poste I can not do, evyn in the colde snowe sittynge opon coles untyl he be gone. But hartely fare you wel in the Lorde Jesus. From Forde, the last day of November. Sir W. H. MSS.

Your Lovynge frende T. Cant.

NUM. CIX.

Desiring Cecyl to enform him of the cause of Chekes indictment.

To my very Lovynge frende Sir William Cecyl Knight.

AFTER my very harty recommendations; Yester nyght I harde reported, that Mr. Cheke is indited: I pray you hartely, if you know any thynge therof, to sende me knowledge, and wheruppon he is indited. I had grete trust, that he sholde be one of them, that sholde fele the Queens grete mercie and pardon, as one who hath been none of the grete doers in this matier agaynst her: and my trust is not yet gone, excepte it be for his ernestnes in religion. For the which if he suffre, blessed is he of God, that suffreth for his sake, howsoever the worlde juge of hym. For what ought Sir W. H. MSS.

we to care for the jugement of the worlde, whan God absolveth us? But alas, if any means cowde be made for hym, or for my Lorde Russel, it were not to be omitted, nor in any wise neglected. But I am utterly destitute both of counseil in this matter, and of power, being in the same condemnation that they be. But that onely thynge which I can do, I shal not ceasse to do, and that is only to pray for theym, and for my selfe, with al other, that be now in adversity. Whan I saw you at the courte, I wolde fayne have talked with you, but I durst not: nevertheless if you cowde fynde a tyme to come over to me, I wolde gladly commen with you. Thus fare you hartely well, with my Lady your wife. From Lamhith this 14 day of this month of August.

Your own assured T. Cant.

READER,

MY reverend friend Mr. Wharton, as he formerly 253
encouraged and assisted me in the foregoing History, hath also further obliged me by the perusal of it, and by communicating to me his ingenious and learned observations and animadversions thereupon; which do highly deserve to be made more public; and therefore are here gladly added by me (together with his letter) as a supplement to my book for the Reader's benefit.

To the Reverend Mr. STRYPE.

SIR,

AT the desire of Mr. Chiswell, our common friend, I have perused your Memorials of Archbishop Cranmer, *not without great satisfaction; being much pleased to see the actions of that excellent Prelate, and the affairs of the reformation of our Church, happily begun and carried on in his time, and by his conduct, disposed in so clear a method. I have not been able to make my observations upon it with that exactness and fulness which I desired, and you may perhaps expect; being at this time placed at a very great distance from all my papers and collections, and not enjoying the use even of such printed books as would be necessary to this design: so that I have been forced to pass by very many places of your history, wherein I have suspected some error to have been committed, but could not either confirm or remove my suspicion, for want of farther present evidence. However, I have noted several places, which at first reading appeared suspicious, and after farther consideration, were judged erroneous by me; although even in some*

of those places I have only pointed at the error, not being able always to rectify it, without the assistance of books and papers, whereof I am now wholly destitute. Be pleased to accept of my performance herein with that candor, wherewith I read your book, and made the following observations; since I willingly profess, that the commission of errors in writing any history, especially of times past, being altogether unavoidable, ought not to detract from the credit of the history, or merit of the historian; unless it be accompanied with immoderate ostentation, or unhandsome reflections upon the errors of others; from which imputation, that indifference and candor which appear throughout your whole work, wholly exempt you; although no history of those matters or times, which I have seen, be wrote with equal exactness.

'PAGE 22. line 16. It is the sense of an ingenious and 'learned friend of mine, that the pretended martyr Thomas 'Becket, though he died in vindication of the privileges of 'the Church, yet he was the first betrayer of the rights of 'his see; viz. of Canterbury. He made the greatest breach 'upon the authority of the primacy of Canterbury, by
254 'resigning the archbishoprick into the Pope's hands, and 'receiving it again from him, as the Pope's donation.'] Thomas Becket was not the first nor the chief betrayer of the rights of the see of Canterbury. The first and greatest breach upon the authority of the primacy of that see was made by his predecessor William de Corboil, thirty-seven years before; who, after he had been fully invested in the archbishoprick of Canterbury by due authority, solicited and accepted the bulls of Pope Honorius, conferring it upon him as by papal gift, and other bulls, constituting him the Pope's Legate in England; whereby he subjected his own see, and the Church of England, to the authority of the see of Rome, which were before wholly independent of it.

'Page 29. line 34. The twelfth article of Cranmer's 'judgment of the unlawfulness of King Henry's marriage, 'is this: *We think that the pretended matrimony of King*

'*Henry, &c. hath been and is none at all.*'] You will please to consider, whether the Latin words, *fuisse et esse nullum*, should not have been rather translated, *hath been and is null*; which is the canonical term expressing voidence in law.

Page 33. line 9. 'Licenses were granted this year (1533.) 'to the Lady Guilford, and to the Marchioness of Dorset in '1534, to have the eucharist, &c. ministered to them in their 'private chapels. Whether indulged to them by the Archbi-'shop, the rather to free them from danger for not frequent-'ing their parish-churches, and for the avoiding the super-'stitious and idolatrous worship there performed, &c. or 'only for the convenience of those ladies, the reader hath 'liberty to judge.'] The Archbishop cannot be hence supposed to have countenanced any separation from the parochial worship of that time, or to have insinuated his judgment of the danger, superstition, or idolatry of the public worship then used; since such licenses were customary acts, very frequent before and at that time. Many hundreds of them may be found among the faculties granted by the predecessors of this Archbishop more than two hundred years upwards. Private oratories were then more used, and domestic chaplains entertained in much greater number than in latter times: yet none then presumed to make use of either, without license first obtained of their diocesans: which discipline was formerly observed by all strictly, and continued in great measure till the time of Archbishop Abbot, although now little regarded. So that hereby Archbishop Cranmer gave no occasion for any such conjecture as is here made, any more than Archbishop Parker did, when he granted a like license to his own wife, although she was no puritan, or separatist from the established worship.

Page 36. line 2. 'This year (1534.) all the learned and spi-'ritual men in England subscribed to it with their hands, 'that the Pope hath no jurisdiction in this kingdom. The 'Archbishop's church in Canterbury began; for the Prior 'and Convent thereof solemnly subscribed an instrument 'for abolishing the Pope's supremacy, &c. The original

'whereof is in a volume of the Cotton library.'] The right reverend the Bishop of Salisbury, in his History of the Reformation, giveth two or three such instruments of the subscription of so many particular convents, and supposeth that no more remain, but that all the rest were in the reign of Queen Mary destroyed by Bishop Bonner, by virtue of a commission granted to him for razing of scandalous records. In truth, all those instruments do yet remain, and are a most authentic justification of the proceedings of the King in abolishing the papal supremacy. The originals of them do yet remain in their proper place, the King's Exchequer, into which they were at first returned, and where they have been hitherto kept. There are in my hands no less than one hundred seventy-five such instruments, transcribed long since from thence, containing the subscriptions of all the bishops, chapters, monasteries, colleges, hospitals, &c. of thirteen dioceses. The subscriptions of those of the other nine dioceses are to my certain knowledge yet remaining in another place, but I have not yet gained copies of them. Some of these instruments have been transcribed into the volume of the Cotton library here mentioned; but that is only a transcript, containeth not the originals, as is here supposed. Nor did the church of Canterbury begin the subscription; for however the instrument of that church
255 may be placed first, upon account of the preeminence of it, the instruments of several religious houses, even in that diocese, are dated before it.

Page 41. line 19. 'Nix Bishop of Norwich died two years 'after, September 1534, and came in to be Bishop in the year '1500.'] He died in the middle of January, 153$\frac{4}{5}$; and was consecrated Bishop in April, 1501.

Page 46. line 3. 'The Archbishop began his provin-'cial visitation *jure metropolitico*, the last year, 1534. It 'was somewhat extraordinary; for such a visitation had not 'been in an hundred years before.——The diocese of Win-'chester having been visited but five years ago by his prede-'cessor Warham.'] The Archbishop, in his letter in answer to the Bishop of Winchester, in the Appendix, page 704,

saith truly, that the diocese of Winchester was visited by his predecessor Warham the third year before this. But when he addeth, that else it had not been visited by any of his predecessors these forty years, he is to be understood cautiously. For although perhaps it had not been visited by any Archbishop since the death of Bishop Langton, which was in the year 1493, yet it had been visited *metropolitico* by the Chapter of Canterbury, in the beginning of the year 1501. Again, when it is said from Bishop Stokesly's letter in the Appendix, page 706, that such a provincial visitation had not been held by any of the Archbishop's predecessors in an hundred years before; this also is to be understood dexterously. For men in their juridical answers are wont to allege any thing which may seem to make for their cause, little regarding whether it be exactly true or no. It is true, the Archbishops of Canterbury had not for so long a time undertaken or performed a metropolitical visitation of their whole province at one time; but they had often within that time visited particular dioceses *jure metropolitico*; which was a sufficient precedent to the cause then in hand.

Page 51. line 25. 'Suffragan bishops were not unusual 'in the realm.—To give some instances of them.—Cer- 'tain, bearing the title of Bishops of Sidon, assisted the 'Archbishops of Canterbury. One of these was named 'Thomas Wellys, Prior of St. Gregory's by Canterbury; 'he, being Archbishop Warham's chaplain, was sent by 'him, &c.—There was afterwards one Christopher that bore 'that title, and assisted Archbishop Cranmer about these 'times (1535.) in ordinations; and another Thomas, entitled 'also of Sidon, succeeded.'] It should seem to be here supposed, that the suffragans of the diocese of Canterbury did then commonly take their titles from Sidon; whereas indeed none of them (save that Thomas Wellys here mentioned) was entitled from thence. As for Christopher, he was not suffragan to the Archbishops of Canterbury; and that other Thomas of Sidon was in Cranmer's time suffragan to the Bishops of London. That Thomas Wellys moreover, who was Prior of St. Gregory's, and titular Bishop of Sidon,

was not chaplain to Archbishop Warham; for Archbishops never entertained regulars in the quality of chaplains. Archbishop Warham had indeed a chaplain of that name, but he was neither Prior nor Bishop, but a secular, doctor of divinity, and rector of Chartham near Canterbury.

Page 52. line 3. 'Long before these, I find one William 'Botlesham Episcopus Navatensis, anno 1382. at the convo-'cation in London, summoned against the Wicklivites.'] If this were a titular bishop only, he had nothing to do in the convocation, nor any right to be summoned to it. That Willelmus Botlesham, Episcopus Navatensis, was in truth no other than Willelmus Episcopus Landavensis, Bishop of Landaff, whose title of *Landavensis* the ignorance or mistake of the scribe changed into *Navatensis*. By a like mistake, very frequent in our ancient records, the Bishop of Lincoln, *Lincolniensis*, is corruptly styled *Nicoliensis*.

Ibid. line 15. 'John Thornden, who was often commissary 'of Oxon, while Archbishop Warham was Chancellor of that 'University, was styled Episcopus Syrinensis.'] His name was John Thornton. Many years after him, Richard Thornden was suffragan bishop in the diocese of Canterbury.
256 In Thornton endeth the catalogue of suffragan bishops, which you could find, consecrated before the time of Archbishop Cranmer, being in all seven. If it pleaseth God to permit me to finish my *Anglia Sacra*, I shall exhibit a perfect succession of suffragan bishops in almost all the dioceses of England, for about two hundred years before the Reformation.

Ibid. line 17. 'And hereafter we shall meet with a Bishop 'of Hippolitanum, who assisted Archbishop Cranmer at his 'ordinations.'] It will be hard to find such a city as Hippolitanum in the world. We had in England many suffragan bishops, who successively assumed the title of Bishops of Hippo, the see of the great S. Austin. These were wont to style themselves Hipponenses; but some of them, not being so good grammarians, took the style of

Ypolitanenses, and Hippolitanenses; which latter appellation might give occasion to the mistake concerning a Bishop of Hippolitanum.

Page 55. line 13. 'The King sent to the Archbi-'shop to make Thomas Mannyng suffragan of Gipwich: 'who was accordingly consecrated by the Archbishop.'] This Gipwich is no other than Ipswich, the chief town of Suffolk, in Latin called Gipesvicum and Gipwicum; from which place Mannyng, at his promotion to the office of a suffragan bishop, took his title.

Page 58. line 13. 'This choice treasure (the original book, 'containing the subscription of the members of the con-'vocation to certain articles of religion) Sir Robert Cotton 'afterwards procured.—And at the bottom of the first 'page is written, *Robertus Cotton Bruceus*, by Sir Robert's 'own hand, signifying his value of this monument.'] Sir Robert did not by that subscription of his name testify any extraordinary value of this volume; for he wrote the same words at the bottom of the first page of all, or almost all, the manuscript volumes of his library.

Page 71. line 35. 'June——anno 1536. William Rugg 'was consecrated Bishop of Norwich. His consecration is 'omitted in the register. Probably he was consecrated 'with Sampson Bishop of Chichester, who was confirmed 'June 10th.'] Rugg could not be consecrated in June, for he was not confirmed till the 28th of that month; and the first Sunday after that day was July 2d. Bishops were wont to be consecrated on the next Sunday after their confirmation. So that it is most likely Sampson was consecrated June 11th; and Rugg, together with Warton of St. Asaph, on July 2d.

Page 86. line 25. 'It was now forbidden by the Parlia-'ment, that the feast of St. Thomas a Becket, the pretended 'martyr, should be celebrated any more.' He is also styled Thomas a Becket, page 100. line 1. and 9. page 131. line 24, &c.] This is a small error; but being so often re-

peated, deserveth to be observed and corrected. The name of that Archbishop was Thomas Becket; nor can it other-
257 wise be found to have been written in any authentic history, record, calendar, or other book. If the vulgar did formerly, as it doth now, call him Thomas a Becket, their mistake is not to be followed by learned men.

Page 87. line 20. 'June 24, anno 1537. John Bird 'was consecrated suffragan of the see of Penrith, in Lan-'daff diocese; and Lewis Thomas suffragan Bishop of the 'see of Salop.'] It should have been said, that Bird was consecrated suffragan of the diocese of Landaff, with the title of Bishop of Penrith; and Thomas consecrated suffragan of the diocese of St. Asaph, with the title of Bishop of Shrewsbury, (not Salop;) for Penrith is no more in Landaff diocese, than Shrewsbury is in that of St. Asaph. But it may be observed, that in the first act of Parliament made in this reign touching suffragan bishops, certain titles were appointed, to which the said suffragans should be consecrated, taken from several of the chief towns in England; but it was not required that the suffragan of any particular diocese should take his title from some town in that diocese, but was left at liberty to take it from any town mentioned in that Act. Which was accordingly practised indifferently till the promulgation of the second act concerning suffragans.

Page 89. line 9. 'The reason why Archbishop Cranmer 'all this while, that is, from the first making the act con-'cerning suffragans in the year 1534, to this time (1537,) 'had nominated none for suffragan to this see (Dover) till 'now, (when he nominated and consecrated Richard Yng-'worth in December,) might be, because there seemed to 'be a suffragan already, even the same that had been in the 'time of Archbishop Warham, namely, John Thornton, 'Prior of Dover; who was one of the witnesses appointed 'by that Archbishop to certify what was found and seen at 'the opening of St. Dunstan's tomb. Richard Thornden 'seems to have succeeded Yngworth in this office.'] St. Dunstan's tomb was opened in April 1508, and Thornden

died not till the last year of Queen Mary: so that if to Thornton succeeded Yngworth, and to Yngworth succeeded Thornden, there will be no room for any of those three Bishops of Sidon, who were before in this history page (51.) said to have assisted the Archbishops Warham and Cranmer in the quality of suffragan bishops. For the very first of them, Thomas Wellys, was suffragan bishop after the year 1508. I know not when he was made suffragan, or when he died; but I am certain that he survived the year 1511. As for Christopher, and the other, Thomas, Bishops of Sidon, they indeed were not the peculiar suffragans of the Archbishops of Canterbury, as I before said.

Page 90. line 4. 'March 24, 1537, Henry Holbeach was 'consecrated suffragan Bishop of Bristow, in the Bishop of 'London's chapel, in the said Bishop's house, situate in 'Lambeth-marsh, by the said Bishop, &c.'] The Bishops of London never had any house situate in Lambeth-marsh, but the Bishops of Rochester at that time had; which house was soon after conveyed from the see of Rochester to the crown; and afterwards from the crown by exchange to the see of Carlisle, to which it now belongeth.

Page 123. line 21. 'In this consecration (of Bonner 'Bishop of London, anno 1540.) the Prior and Chap-'ter of Canterbury insisted, it seems, upon an ancient pri-'vilege of their church, which I do not find in this re-'gister (that of Archbishop Cranmer) they had at other 'consecrations done; namely, that the consecration should 'be celebrated at the church of Canterbury, and at no 'other church or oratory, without their allowance. And 'so, in a formal instrument, they gave their license and con-'sent.——The renewing of this their old pretented privi-'lege looked like some check to the Archbishop, and as 'though they required of him a sort of dependence on 'them now more than before; and it shewed some secret 'ill-will towards him.'] This privilege was first granted to the Prior and Chapter of Canterbury by Thomas Becket, but afterwards more amply confirmed to them by St. Edmund the Archbishop, in the year 1235; from which time

to the present year 1540, I dare confidently aver, that no Bishop of the province of Canterbury had been consecrated by the Archbishops, or by any other by their commission, in any church or place without the metropolitical church of Canterbury, without license first desired and obtained in writing from the chapter of Canterbury under their seal; if we except only two or three cases between the years 1235, and 1300; which were the occasions of great controversies between the Archbishops consecrating, and the Bishops consecrated, on the one part, and the Chapter of Canterbury on the other part; which yet always ended to the advantage of the Chapter, and the farther confirmation of their privilege herein. If these licenses be not registered in the Archbishops' registers, it is not to be wondered at; it being not their concern to cause those things to be enregistered, which were not essential to the confirmation or consecration of the bishops of their province, but related merely to the privileges of the Chapter of Canterbury. But they are all enregistered, and may be found in the registers of that Chapter. If therefore the Prior and Convent of Canterbury did at this time require Boner to take out such a
258 license before his consecration, they thereby gave no more evidence of any sinister design or ill-will against the Archbishop, than they had done at any time before to him or any of his predecessors for 300 years, whensoever any bishop of the province was to be consecrated out of their church.

Page 136. line 9. 'Robert King, titular Bishop Reonen, suffragan to the bishop of Lincoln, was this year (1541.) consecrated Bishop of Oxford. The date, or his consecrators, I cannot assign, the act being omitted in the Archbishop's register.'] Whensoever a suffragan bishop was promoted to any real bishoprick, he had no need of any new consecration, the character and order of bishop having been all along as full, valid, and effectual in him, as in any bishop whatsoever. So that in such a promotion no other form was observed, than in the translation of any bishop from one diocese to another; *viz.* election and confirmation. But in this case not so much as that was necessary;

for the bishoprick of Oxford being then newly erected, King, the first Bishop of it, was to be put in possession of it, not by any act of the Archbishop's, but by letters patents of the King, the founder of it; which letters were not issued out until the first day of September in the following year.

Page 159. line 21. 'The names of the chief actors (of a 'conspiracy against the Archbishop) were Thornden, who 'lived in the Archbishop's family, and eat at his table, and 'with whom he used to converse most familiarly.' So also page 173. line 21. 'Thornton, who was suffragan of Dover, 'the Archbishop made prebendary of his church, and 'whom he always set at his own mess.' Page 171. line 34. 'Dr. Thornton, who was very great with the Archbishop, but 'secretly false to him.' Page 435. line 24. 'This had the 'suffragan of Dover, Dr. Thornton, done.'] In these and other passages of this history the names and persons of Dr. Thornton and Dr. Thornden, both suffragans of the diocese of Canterbury, are confounded. John Thornton, Prior of Dover, was suffragan to Archbishop Warham, and died in his time. Richard Thornden was monk of Christ-Church, Canterbury, and at the dissolution of that monastery in 1539, or 1540, and conversion of it into a college of secular canons, was constituted the first prebendary of it, and soon after made suffragan of the diocese, with the title of Bishop of Dover; in which office he continued till his death, *ultimo Mariæ*. He never lived in the Archbishop's family, but in the monastery till the dissolution of it; and after that constantly resided upon his prebend and other benefices which he held in the diocese. You might perhaps find it noted, that the Archbishop always set him at his own mess; which might give you occasion to think that he sometimes lived in the Archbishop's family: whereas indeed no more was meant thereby, than that the Archbishop was wont to shew to him extraordinary respect, whensoever he attended him; for in those days suffragan bishops, however usual, were treated with contempt enough, not wont to be admitted to dine at the Archbishop's own table in the hall of the Archbishop's palace. There were gene-

rally three tables spread in the Archbishop's hall, and served at the same time: the Archbishop's table, at which ordinarily sate none but peers of the realm, privy counsellors, and gentlemen of the greatest quality. The almoner's table, at which sate the chaplains, and all guests of the clergy beneath diocesan bishops, and abbots. The steward's table, at which sate all other gentlemen. The suffragan bishops then were wont to sit at the almoner's table; and the Archbishop, in admitting his suffragan Thornden to his own table, did him an unusual honour; which was therefore noted to aggravate the ingratitude of the man, conspiring against the Archbishop.

Page 181. line 13. 'About this time (1544.) it was, I 'conjecture, that the King changed the Archbishop's coat 'of arms; for unto the year 1543, he bore his paternal 'coat of three cranes sable, as I find by a date set under his 'arms, yet remaining in a window in Lambeth-house.'] Those arms of Archbishop Cranmer, here mentioned to remain in a window in Lambeth-house, together with the arms of the other Archbishops succeeding to him since the
259 Reformation, and placed in the same window, were painted at the cost of, and set up by my Lord Archbishop Sancroft, not many years since.

Page 201. line 12. 'One of the very first things that 'was done in King Edward's reign, in relation to the 'Church, was, that the bishops, &c. should be made to 'depend entirely upon the King and his council, &c. and 'should take commissions from him for the exercise of their 'office and jurisdiction, and those to last only during the 'King's pleasure.—In this I suppose the Archbishop had 'his hand.—And therefore he began this matter with 'himself,—petitioning for such a commission,—which was 'granted to him, Feb. 7. 1546.'] This matter was not now first begun or done. The Archbishop and all the Bishops of England had taken commissions from King Henry in the very same form, *mutatis mutandis*, in the year 1535.

Page 229. line 19. 'An English exile, naming himself 'E. P. in Queen Mary's days published again the Arch-'bishop's book against Unwritten Verities, and prefixed to 'it a preface of his own.——I will add one passage taken 'out of this book, about the middle, whereby it may be 'seen what a clergy was now in England.—He makes a 'heavy complaint against the frequent practice of beastly 'sins in the priests, adultery, sodomy, &c. and that they 'never were punished. *And in my memory*, (as he proceeds,) '*which is above thirty years, and also by the information of* '*others, that be twenty years older than I, I could never learn* '*that one priest was punished.*'] These exiles are a sort of men who generally write with passion and prejudice against their own country; so that ordinarily little more credit is to be given to their information, than to the intelligence of deserters from an army. I am sure he hath shamefully belied the clergy of England in accusing them of the frequent practice of such beastly sins, and then affirming that he could never learn that one priest was punished for it in the space of fifty years before that time. It is true, that crimes of incontinence, as such, especially in the clergy, were then cognoscible and punishable only by the ecclesiastical law, and in the spiritual courts; but rapes were, then as well as now, in clergymen as well as laymen, triable and punishable at common law. And of this the laity took such malicious advantage, immediately before the Reformation, that they were wont to pretend all acts, and even indications of incontinence in clergymen, to be so many rapes, and to indict them as such: insomuch that scarce any assizes or sessions passed at that time, wherein several clergymen were not indicted of rapes, and a jury of laymen empannelled to try them, who would be sure not to be guilty of shewing overmuch favour to them in their verdicts. Neither was the ecclesiastical authority then so remiss (as is pretended) as not to have punished any one priest for incontinence within the space of fifty years before: if I had my papers by me, I could produce examples of many incontinent clergymen punished and deprived by their ordinaries within that time. About this very time wherein this preface was wrote, Dr. Weston, although otherwise a man of great

note and interest among the Popish party, was deprived of the deanery of Windsor, for a single act of incontinence; and about twenty years before this, Stokesly Bishop of London is by John Bale reported to have deprived John Lord Abbot of Colchester for an horrible act of incontinence. Indeed I know Bale to have been so great a liar, that I am not willing to take any thing of that kind upon his credit; however, his testimony may serve well enough against such another foul-mouthed writer as this E. P. seems to have been.

Page 229. line 34. 'The Archbishop supplied the city 'of Canterbury with store of excellent learned preachers, 'Turner, the two Ridleys, Becon, &c.'] Turner never was preacher in ordinary at Canterbury, but at Chartham near Canterbury. He is said indeed afterwards in this History to have been one of the six preachers of the church of Canterbury; which may be true: yet to preach there three or four sermons in a year, upon so many holidays, is not a sufficient ground to say, that that city was supplied with such or such preachers.

260 Page 234. line 16. 'The University of Cambridge 'laboured under great suspicions of being spoiled of its 'revenues; she having observed how those of her sister, 'the church, were daily invaded by secular hands.'] The University hath ever been so dutiful, as to own the church to be her mother.

Page 261. line 22. 'Farrar was consecrated Bishop 'of St. David's, by Thomas Archbishop of Canterbury, 'endued with his pontificals.'] The latter words are a translation of *pontificalibus indutus*, which signifies no other than being invested or attired in his episcopal habit.

Page 262. line 23. 'Bishop Farrar hearing of great 'corruption among those belonging to the chapter of 'the church of Carmarthen, and chiefly Thomas Young, 'chaunter, after Archbishop of York, &c.'] I suppose the

chapter of the church of St. David's is here meant; for there was no such church at Carmarthen; and Young was at this time Precentor of St. David's.

Page 297. line 31. 'Bishop Ridley, at his entrance 'upon the see of London, was exceeding wary not to do 'his predecessor Bonner the least injury, but rather did 'many kindnesses to his mother, servants, and relations; 'he continued Bonner's receiver, one Staunton, in his 'place.'] In this last case Ridley could not give any evidence of kindness or unkindness; for Staunton held his place of receiver by patent for life.

Page 321. line 14. 'The council sitting at Greenwich, 'the Bishop's (Gardiner of Winchester) servants came, and 'desired that certain of them might be sworn upon certain 'articles for witness on his behalf. And if they might not 'be sworn, &c. And they were allowed.'] From this relation any reader would imagine, that the Bishop's servants desired that themselves might be sworn in behalf of their lord and master; whereas in the council-book (from whence this matter is reported) it is plain, that they desired that some of the privy counsellors might be sworn, or at least be obliged to declare upon their honour what they knew of the matter then in question, in favour of the Bishop.

Page 383. line 9. 'This Scory (Bishop elect of 'Rochester) was at first preferred by the Archbishop to 'be one of the six preachers at Canterbury, and always 'continued firm for the purity of religion, and endured 'trouble for it.—He was a married man, and so deprived 'at the beginning of Queen Mary's reign, fled beyond 'sea, &c.'] Scory was so far from continuing always firm to the purity of religion, that in the beginning of Queen Mary's reign he reconciled himself to the see of Rome, submitted himself to Bishop Bonner, made a formal recantation, and did open penance for his marriage; however, afterwards he resumed his former principles, when he had got beyond sea.

Page 387. line penult. 'All this I have related of this 'divine, (Dr. John Redman, who died in 1551,) that I may 'in some measure preserve the memory of one of the 'learnedest men of his time; and lay up the dying words 'of a Papist, signifying so plainly his dislike and disallow-'ance of many of their doctrines.'] I cannot imagine why Dr. Redman should be accounted or called a Papist at the time of his death, who had all along lived, and then died, in the communion of the established church, and had but little before joined with the Archbishop, and other bishops and divines, in compiling the Book of Common-Prayer. If because he had once held the popish doctrines concerning justification, the sacrament of the altar, &c.; with equal and for the same reason Cranmer himself, and all the bishops and eminent divines of that time, may be called Papists: or if it was because he judged it unlawful for any priest to marry a second time, (as is related page 223,) he therein followed the canons and received doctrines of the ancient church, and hath many learned and worthy divines of our own time and church concurring with him in the same opinion.

261 Page 394. line 13. 'The other was Richard Turner, 'in former time Curate of Chartham in Kent, and com-'monly called Turner of Canterbury, living in the family 'of Mr. Morice, the Archbishop's secretary, who held the 'impropriation of that parsonage, and had presented this 'man to the vicarage.'] It would be very ill for me, if the parsonage of Chartham were impropriate: it never yet was, and, as I hope, never shall be in the possession of any layman. Mr. Morice only held it at that time by lease of Richardson, the Rector of it, with obligation to provide and pay a curate, which was this Turner.

Page 395. line 10. 'And this I judge to be that Turner, 'whom the Archbishop nominated for Ireland, (to the arch-'bishoprick of Armagh,) having lived long in his diocese, 'and so well known to him; and whom he had, I suppose, 'removed to Canterbury, to a prebend, or some other pre-'ferment there.'] He never was Prebendary of Canterbury.

Page 401. line 11. 'While King Edward was in his 'progress, (1552,) some about his person, to make the 'better way for their sacrilegious designs, and to make the 'King the more inclinable to lay hands on the episcopal 'demeans, or at least to clip and pare them, buzzed about 'rumours, &c.——This Sir William Cecyl, the Secretary, 'who was now with the King, laboured to hinder; for he 'was a very great favourer, as of the reformed clergy, so 'of their estate and honours.'] He gave but bad evidence of such favour to the clergy and estate of the church, when, many years after this, (the revenue of the church being then also much more diminished than it was at the time of this design,) he tore away from the bishoprick of Peterborough the far better part of the lands and revenues wherewith it had been endowed; which he effected by procuring Bishop Scamler to be translated from thence to Norwich; which translation, by the baseness of that Bishop, conspiring with the sacrilegious greediness of two potent courtiers, was the ruin of both those bishopricks.

Page 438. line ult. 'So on the day appointed, Aug. 27, '1553, the Archbishop, together with Sir Thomas Smith, 'King Edward's secretary, and Dr. May, came before the 'Queen's commissioners; and the Archbishop brought in 'his inventory. We are left to guess what he was now 'cited for. I suppose it was to lay to his charge heresy, 'and his marriage.'] It was undoubtedly to charge him with treason, for what he had done in the business of Queen Jane; which the appearance of Smith and May at the same time with him confirmeth. It was too early yet to object to him either heresy or marriage.

Page 443. line 14. 'Cuthbert Bishop of Durham, for-'merly deprived, was restored. Edmond Boner, Bishop 'of London, restored: Nicolas Ridley being removed from 'the said see, and cast into prison, &c.'] These words are said to be verbatim described out of the register of the church of Canterbury. I know not, Sir, whether you inspected that register with your own eyes; but I assure you, that register relateth the matter otherwise; *viz.* that

Boner was restored to the see of London, then canonically void by the translation of Ridley, the Bishop of it, to the see of Durham, (made in the very end of King Edward's reign;) and that Tunstall was restored to Durham, void by the deprivation of Ridley, deprived thereof for heresy and sedition.

Page 443. line 24. 'How they proceeded with the clergy 'in general for being married, may be measured, &c.— '*Some were deprived, never convict nor called*, (I use the 'words of an author that then lived, Dr. Parker.)—*Some* '*induced to resign upon promise of pension; and the promise*, '*as yet, never performed.*'] Over against these latter words are placed in the margent the names of Dr. Ponet, Tayler, Parker. Of Ponet and Tayler it had been said immediately before, in this and the foregoing page, that they were deprived of their bishopricks. If then they were deprived, they were not induced to resign upon promise of pension. Of Poinet particularly it was related from the register of Canterbury, that *he was ejected, and imprisoned, and de-*
262 *prived of episcopacy for being married.* I suppose the words of the register are *privatus episcopatu*, which ought to be rendered, *deprived of his bishoprick*, (*viz.* of Winchester,) not of episcopacy; for the order is indelible, and so allowed to be by those who deprived him. The causes of Tayler's deprivation are reported from the same register; but marriage is not mentioned among them. Nay, we are assured by undoubted testimony, (*vide supra*, page 222.) that he never was married. Farther, this account, said to be taken from the words of Dr. Parker, is not his, but they are the words of the anonymous large Defence of Priests' Marriage, published by him.

Page 456. line 3. 'In the first year of Queen Mary, a 'very foul scandal was blown about of her, that she was 'with child by Bishop Gardiner; however it was raised, 'whether of her enemies, to render her odious, or of some 'zealots of popish religion, to shew the desire they had of 'her matching with him.'] It will be very difficult to persuade the world, that any zealots of the popish religion,

who are so prejudiced against the marriage of the clergy, should desire the marriage of a Queen, whom they loved so much, with a Bishop of their own communion, whom they no less admired.

Page 464. line 12. 'Cardinal Pole, in answer to both 'Queen Mary's letters, thought fit to send his mind at 'large by his messenger Thomas Goldwel; who was once, 'if I mistake not, Prior of the church of Canterbury; but 'long since fled out of England, and lived with Pole, and 'by the Queen afterwards preferred to the bishoprick of 'St. Asaph.'] The Prior of Canterbury, and Bishop of St. Asaph, had nothing common but their names. The one was a regular, the other a secular. The first, doctor of divinity before the other was born, and dead before the other was made Bishop.

Page 471. line 18. 'This is some account of the church 'of Canterbury's doings, in pursuance of the Queen's in- 'structions before mentioned; *viz.* against the married 'clergy.'] This account relateth only the proceedings of that chapter against the married clergy, members of the cathedral church, or incumbents within the deanery of the Arches. The same register of that church (from whence this account is taken) relateth at large their proceedings against all the married clergy within the whole diocese of Canterbury, and in the other deaneries of the peculiar jurisdiction of that see.

Page 472. line 28. 'Bernard Ochin, prebendary of Can- 'terbury.' So also page 574, &c.] His name was Bernardinus, a man sufficiently known.

Page 474. line 34. 'The said Poinet, late Bishop of Win- 'chester, but now an exile, very learnedly answered this 'book (of Dr. Martin against Priests' Marriage) in two 'several treatises.———The second treatise he lived not to 'finish: but the copy falling into the hands of Matthew 'Parker, Archbishop of Canterbury, he published it, in the 'beginning of Queen Elizabeth's reign, with very large and

'excellent additions of his own.' The same book is ascribed to Poinet, p. 475. line 24; with some doubt, page 473. line 30. page 75, 99. &c.] This book was most certainly none of Poinet's; for the author of it saith of himself, more than once, that he was a layman; had designed indeed to enter into holy orders, but was prevented by the death of King Edward, and the iniquity of the times succeeding to it. He lived in or about either Norwich or Lincoln; and died before the end of Queen Mary's reign. Archbishop Parker, in publishing it, did not adjoin his own additions to all the printed copies, but only to a few of them.

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Page 475. line 29. 'The other thing thought hard concerning these orders taken with the married clergy was, 'that, after these poor men had thus done their penances, 'the imposers of these penalties were not so good as they 'pretended they would be, &c. towards them, not restoring 'them to their ministration.'] This is not universally true. All secular married clergymen, who desired it, were restored after such penance undergone, unless some other great demerit intervened. But no regulars could obtain that favour; marriage in them being accounted apostasy from their vow and order.

Page 529. line 19, &c. 'Latimer's character is best taken 'from them who best knew him, and lived in his time. 'One of these (Thomas Becon) thus speaks of him, while 'he was yet alive, in the beginning of King Edward. *La-* '*timer was very famous for the sincerity and goodness of* '*his evangelical doctrine; which, since the beginning of his* '*preaching, had in all points been so conformable to the teach-* '*ing of Christ and his Apostles.——His fame began to* '*grow apace, while he was at Cambridge, some years before* '1530, *doing abundance of good there among the students by* '*his sermons.——Before them he did, by invincible argu-* '*ments, &c. prove, that the holy Scriptures ought to be read* '*in the English tongue of all christen people, whether they* '*were priests or laymen, &c.*'] Good Mr. Becon did herein either want true information, or hath imposed upon his

readers. Latimer was so far from maintaining this doctrine ever since the beginning of his preaching, that he was one of those divines who (being deputed by the University of Cambridge) joined with Archbishop Warham, and other bishops and divines, in condemning all English translations of the Scripture; and solemnly subscribed this determination: *The publication of the holy Scripture in the vulgar tongue, is not necessary to Christians; and the King's Majesty and the bishops do well in forbidding to the people the common use of the holy Scripture in the English tongue.* This was done in the year 1530.

Page 550. line 27. 'The Queen would not alter her 'determination to have Archbishop Cranmer burnt, by the 'instigation, as I suppose, of Pole the legate.'] I would not have remitted you to so obscure an author as Anthony Harmer, if yourself had not mentioned him in your Preface. He hath offered some reasons, (in his Specimen, page 144.) not altogether contemptible, to clear Cardinal Pole from this imputation. I am so charitable as to be willing at least to assent to his reasons; yourself can better judge of the validity of them.

Page 571. line 7. 'Among Archbishop Cranmer's writ-'ings are reckoned, (from Bale,) Letters to learned Men, 'one book; and thereto is added, *This I cannot hear any* '*tidings of.*'] The Archbishop's Letters to learned Men never were, either by himself or others, collected into one or more books, especially at that time. But it was Bale's foolish way to account to every great man, whom he hath placed in his rhapsody of writers, *one book of epistles.*

Epist. Dedicat. page iii. line 1. 'The judgment of Arch-'bishop Arundel was for the translation of the Scriptures 'into the vulgar tongue, and for the laity's use thereof. 'For he, preaching the funeral sermon of Queen Anne in '1392, commended her particularly for her study of the 'holy Scriptures, as I find by an ancient MS. fragment, 'formerly belonging to the church of Worcester, &c.']

This MS. fragment hath been often published. And Arundel, when he preached this sermon, was not Archbishop of Canterbury, nor one of Cranmer's predecessors, as is here supposed. But, after all, the judgment of Archbishop Arundel in this case is better declared by an authentic decree, than by a rhetorical passage in a sermon, wherein he was obliged to commend the deceased Queen. He was so far, then, from favouring the translation of the Scriptures into the vulgar tongue, or the use of them by the laity, that, in the year 1408, he made this famous decree in the synod of Oxford; *Periculosa res est, &c. It is a dangerous thing to translate the holy Scripture.——We decree therefore and ordain, that henceforth no man by his own authority translate any book of holy Scripture into the English, or any other tongue, by way of book, libel, or treatise; and that no such book or translation be read by any one, upon pain of the higher excommunication.* I might also observe to you, that the case of Archbishop Chichely, which you had mentioned immediately before this, is mistaken, he doing therein nothing more than what was usual; as also the case of Archbishop Islip, who decreed, in the case by you mentioned, nothing but what was consonant to the rules of canon law, and the papal definitions; it being a rule in both,
264 that *Simplex votum impedit matrimonium contrahendum, sed non dirimit contractum.* But I fear I have been too long already. I will only put you farther in mind, that when, in the following pages, you compare the Archbishops of Canterbury preceding to, and succeeding the Reformation, and accuse the former to have minded chiefly *great worldly pomp and appearance;* but praise the latter *for regarding little or nothing the vain shows of exterior grandeur and glory;* the comparison is not altogether just: for Parker and Whitgift (whom you choose to instance in) lived in as great state, pomp, and magnificence, and were attended with as large a retinue, as most of their predecessors. And that in your Preface, page xvi. instead of *an Augustine monk of Canterbury*, should be substituted, *a monk of St. Augustine's in Canterbury.* And lastly, that, page xxi. Edward Howes should (if I mistake not) be changed into Edmund Howes.

These, Sir, are the only errors which I have discovered in your history. That the observation of them may in any measure contribute to the illustration of your work, (as I doubt not but your work will highly contribute to the information of the curious, and the justification of our Reformation,) is the hearty desire of,

SIR,

Your most humble Servant,

HEN. WHARTON.

Novemb. 13, 1693.

ADDENDA.

No. I. *A List of Manuscripts, preserved in the Library at Lambeth Palace, relating to Archbishop Cranmer.*

No. II. *Processus contra Thomam Cranmer.*

No. III. Supplement to *Cardinal Pole's Instructions for his Messenger to the Queen.*

ADDENDA.

No. I.

A List of Manuscripts, preserved in the Library at Lambeth Palace, relating to Archbishop Cranmer.

THE Register of Archbishop Cranmer, which is a folio volume, on vellum, of 434 leaves. The Indexes to this Register form three volumes in folio, containing nearly a thousand pages. Under the article *Cranmer*, the Index extends from p. 257. to p. 266. inclusive. The Cartæ Miscellaneæ contain also matters of registration, during his Primacy, such as Visitations, Commissions, and Licenses; as well as Exchanges of Lands and Manors between him and King Henry the Eighth; and likewise King Edward the Sixth's grant to him to keep one hundred men in his retinue. From his Register there are some Extracts in Henry Wharton's Manuscripts, which are preserved in this Library.

No. 577.

Copy of Archbishop Cranmer's Letter to Secretary Cromwell concerning his style of *Totius Angliæ Primas.* fol. 97.

No. 585.

Bulla Pauli Papæ mandans depositionem et degradationem Thomæ Cranmer, Archiep. Cantuar. (Copy.) pag. 657.

No. 884.

Orders and Statutes of Houshold observed in the House of Tho. Cranmer, sometime Lo. Archebishop of Canterbury.

No. 1145.

A Copy of the said Orders and Statutes.

No. 1107.

Codex chartaceus in folio, foliorum 219.

Entitled, Collectiones ex Jure Canonico cum aliis. Abp. Cranmer's Collections of Lawe.

The Contents are besides,

De Sacramentis. fol. 84.

De Sacramento Unctionis Extremæ. fol. 95.

Confutatio Articulorum quorundam impiorum, quos prætendunt Anabaptistæ. fol. 97.

De Sanctorum Veneratione. fol. 116.

De Imaginibus. fol. 121. b.

The Right Use of Images. fol. 125.

De Justificatione, (on the first leaf of which, *D. Redman*,) fol. 137.

De Bonis Operibus et Perseverantia. fol. 147.

For the generall counsaill. Signed by T. Cantuarien'. Cuthbertus Dunelmensis, Jo. Batho-Wellensis, Thomas Elien'. fol. 163.

Process in the Cause of W. Chaterys, Clerk. fol. 165.

Ceremonies to be used in the Churche. fol. 167.

Forma Actorum super condemnatione certorum Articulorum quos Joannes Wyclif hæreticus scripsit et sustinuit. fol. 203. (Copy.)

Litera pulchra missa ad Papam Bonifacium VIII. super eo quod ipse scripserat Regi, quòd nedum in spiritualibus sic etiam in temporalibus sibi suberat. fol. 213. (Copy.)

Litera sive Bulla missa per Bonifacium Papam Regi Philippo pulchro. fol. 214. (Copy.)

Copia literarum missarum (anno 1531.) à Johanne duce Saxoniæ et aliis illi adhærentibus ad serenissimum regem Angliæ et ad regem Franciæ. fol. 216.

No. 1108.

Codex chartaceus in folio, foliorum 181.

Entitled, Sententiæ doctorum virorum de Sacramentis. Abp. Cranmer's Collections of Divinity.

The Contents are these:

How many Sacraments there be instituted by Christ in the New Testament, &c. fol. 1.

Certeyne peticions and requests made by the Clergie of the Lower House of the Convocation to the Abp. of Canterb'. &c. fol. 2.

The Answers to the Questions concerning the Sacraments. Lincolniensis, fol. 6. Cantuarien'. fol. 8. Roffen'. fol. 10. Ric. Cox, fol. 11. John Tayler, fol. 13. Richarde, bushopp of Coventrie and Litchfelde, fol. 15. W. Meneven'. fol. 17. Ric. Cox, fol. 18. Dunelmen'. fol. 19. Sarisburien'. fol. 23. Bristollen'. fol. 25. Eboracen'. fol. 29. Elien'. fol. 31. Carliolen'. fol. 33. London, Worcest', Hereford, Norvicen', Cicestren', Assaven'. fol. 37.

De auctoritate excommunicandi. fol. 46.

De auctoritate episcopali in corrigendis vitiis et coercendis improbis. fol. 49.

Merita Sanctorum. fol. 52.

Oratio efficacior propter meritum orantis. fol. 57.

De Fide. fol. 58.

Answers again respecting the Sacraments. fol. 69. The first signed, *T. Cantuarien'. This is myn opinion and sentence at this present, which I do not temerariously defyne, but do remytt y^e^ iudgement thereof holly vnto your maiestie.* The answers of other Bishops and Divines extend to fol. 133.

Recapitulation or representation of the agreement or disagreement of the preceding answers. Lat. and Eng. fol. 134.

Collectiones de Divortio. fol. 144. ad fin.

No. 1136.

Codex membranaceus in folio, paginarum 36.

Processus contra Thomam Cranmer, Archiep'. Cantuar'. A. D. 1555. *Of this Manuscript an account has been given in the Advertisement to this edition of the Life of Cranmer; and a Copy of the Manuscript forms the next Article.*

ADDENDA.

No. II.

Processus contra Thomam Cranmer.

REVERENDISSIMO in Christo patri et domino domino Jacobo miseracione divina tituli sancte Marie in via sacrosancte Romane ecclesie presbitero Cardinali de Puteo nuncupato causeque et causis ac partibus infrascriptis Judice ac Commissario a sanctissimo domino nostro Papa specialiter deputato seu alii vestro in hac parte Surrogato sive surrogando cuicunque, Vester humilis Jacobus permissione divina Glocestrensis Episcopus ac vestre reverendissime paternitatis immo verius sanctissimi domini nostri Pape vigore literarum commissionalium presentibus annex' Commissarius sive Subdelegatus sufficienter et legitime deputatus omnimodas obediencias et reverencias tanto reverendissimo patri ac sedi apostolice debitas cum omni subjectionis honore. Ad noticiam vestram deducimus et deduci volumus vestreque reverendissime paternitati significamus et certificamus per presentes, Quod die lune nono viz. die mensis Septembris anno Domini millesimo quingentesimo quinquagesimo quinto indictione decima tercia pontificatus sanctissimi in Christo patris et domini nostri domini Pauli divina providentia Pape quarti anno primo, in ecclesia parochiali dive Virginis Marie in Oxonia in providi et circumspecti viri magistri Johannis Clerk sedis apostolice auctoritate Notarii publici et testium in actis hujus diei ut inferius statim apparebit presenciis coram nobis ad effectum infrascriptum judicialiter et pro tribunali sedentibus, Comparens et personaliter constitutus preclarus et venerabilis vir magister Johannes Story legum doctor quasdam literas vestras commissionales vestre pater-

nitatis reverendissime immo verius apostolicas presentibus annex' sigillo vestro cera rubea impressa in quadam alba lignea capsula inclusa cum filis sive cordulis rubei coloris pendentibus sigillatas ac signo nomine et subscripcione providi viri Claudii Badii clerici Bismitine diocesis publici auctoritate apostolica et imperiali Notarii et Scribe vestri ut apparuit in hac parte specialiter assumpti munitas et subscriptas non viciatas non rasas non abolitas non cancellatas nec in aliqua sui parte suspectas sed sanas et integras ac omni vicio et sinistra suspicione carentes nobis directas et per partem illustrissimorum serenissimorumque Philippi et Marie Anglie Regis et Regine in ipsis literis commissionalibus nominat' ex parte dicti sanctissimi domini nostri Pape et vestra realiter presentavit. Post quarum literarum commissionalium presentacionem nobis et recepcionem per nos humiliter factas, ipsisque per dominum Christoferum Smythe apostolice sedis auctoritate Notarium publicum usque ad subscripcionem Notarii in eisdem exclusive tunc ibidem publice perlectis, per prefatum venerabilem virum magistrum Johannem Story fuimus debite requisiti quatenus onus execucionis earundem in nos assumere et acceptare ipsasque exequi dignaremur. Post cujus requisicionem sic ut premittitur nobis factam, ob honorem et reverenciam sacrosancte sedis apostolice et paternitatis vestre reverendissime, onus execucionis earundem in nos assumpsimus atque juxta vim formam tenorem et effectum earundem procedendum fore decrevimus prenominatumque magistrum Johannem Clerk Notarium publicum in nostrum et actorum nostrorum agendorumque et expediendorum per nos et coram nobis in causa et causis inferius descriptis ac inter partes infranominatas Scribam assumpsimus deputavimus et constituimus. Quo facto, egregius vir magister Thomas Martyn legum doctor exhibuit procuratorium suum a serenissimis Philippo et Maria Anglie Rege et Regina sibi et dicto venerabili viro magistro Johanni Story ac Davido Lewis conjunctim et divisim in hac parte concessis ac sigillo magno eorundem serenissimorum et illustrissimorum Regis et Regine in cera crocei coloris sigillatis, lectoque procuratorio hujusmodi de mandato nostro, prenominatus venerabilis vir magister Thomas Martin exhibens ut prefertur procuratorium suum pro dictis

illustrissimis Rege et Regina fecit se partem pro eisdem, et dedit articulos ex parte ipsorum serenissimorum dominorum Regis et Regine contra prefatum dominum Thomam Cranmerum propositos et conceptos una cum scedula eisdem articulis annexa, etiam libros dedit in ipsis articulis mencionatos et in margine eorundem specificatos, petiitque procurator hujusmodi quatenus dignaremur decernere dictum dominum Thomam Cranmerum se Archiepiscopum Cantuarie pretendentem citandum fore ad comparendum coram nobis die Jovis prox' tunc sequente duodecimo, viz. die dicti mensis Septembris in ecclesia predicta hora octava ante meridiem ad respondendum et procedi videndum contra eum juxta tenorem dicte commissionis sive subdelegacionis, et ad objiciendum contra articulos et cetera predicta contra eum in hac parte modo premisso exhibita si voluerit. Ad cujus quidem procuratoris peticionem quia justa nobis videbatur ac juri et racioni consona decrevimus ipsum Thomam Cranmerum citandum juxta peticionem procuratoris predicti. Quo facto, prefatum Christoferum Smythe publicum apostolica auctoritate Notarium in nostrum mandatarium in hac parte cum potestate citandi certificandi et exequendi dictam citacionem et quemcunque alium processum et ad alia facienda ad mandatarii officium spectantia deputavimus et admisimus, ipsumque Christoferum Notarium publicum et mandatarium nostrum hujusmodi de fideliter exequendo referendo et certificando et de ejus officio in ea parte juste exercendo juramento ad Sancta Dei Evangelia oneravimus et juravimus. Deinde vero articulos predictos et contenta in eisdem per dictum Christoferum Smythe Notarium publicum publice in judicio perlegi fecimus, necnon prenominatum dominum Johannem Clerk Notarium publicum ac Scribam nostrum predictum ad conficiendum instrumentum seu instrumenta publica unum vel plura de et super premissis omnibus et singulis per nos et coram nobis istis die et loco qualitercumque habitis et factis mandavimus, et eundem ad sic conficiendum ac testes infranominatos inde testimonium perhibere prefatus magister Thomas Martyn instanter requisivit. Presentibus tunc ibidem venerabilibus viris Richardo Marshall Commissario Universitatis predicte, Waltero Wright legum doctore Archidiacono Oxon', Arthuro Cole sacre

theologie baccalario Preside Collegii dive Magdalene in eadem Universitate, Richardo Cawdewell in medicinis doctore, Henrico Joilyff sacre theologie baccalario, Thoma Pygott et Edmundo Powell armigeris, cum multis aliis ad numerum ducentarum personarum et ultra. Tenor vero procuratorii illustrissimorum Philippi et Marie Regis et Regine predictorum de quo superius fit mencio per prefatum venerabilem virum magistrum Thomam Martyn procuratorem in eodem nominatum ut prefertur productum et exhibitum sequitur et est talis. *Universis pateat per presentes quod nos Philippus et Maria Dei gracia Anglie Francie Neapolis Jerusalem et Hibernie Rex et Regina, fidei defensores, Principes Hispaniarum et Cicilie, Archiduces Austrie, Duces Mediolani Burgundie et Brabancie, Comites Haspurgi Flandrie et Tirolis, dilectos nobis in Christo Thomam Martyn Johannem Story et Davidum Lewis legum doctores absentes tanquam presentes omnibus melioribus et efficacioribus modo via et forma conjunctim, et eorum quemlibet per se divisim et insolidum, ita quod non sit melior condicio occupantis nec deterior subsequentis, sed quod unus eorum inceperit id ipsorum quilibet per se libere prosequi valeat mediare pariter et finire nostros veros legitimos et indubitatos procuratores actores factores negociorumque nostrorum gestores et nuncios speciales nominamus ordinamus facimus et constituimus per presentes damusque et concedimus eisdem procuratoribus nostris conjunctim ut prefertur et eorum cuilibet per se divisim et insolido potestatem generalem et mandatum speciale ita quod specialitas generalitati non deroget nec econtra pro et nominibus nostris coram reverendis in Christo patribus Wigornien' et Glocestren' Episcopis ac Decano Londonien' et Archidiacono Cantuar' seu coram eorum tribus duobus sive uno reverendissimi in Christo patris et domini domini Jacobi miseracione divina tituli sancte Marie in via sacrosancte Romane ecclesie presbiteri Cardinalis de Puteo nuncupat' sanctissimi in Christo patris et domini nostri domini Pauli divina providentia illius nominis Pape quarti in causa et causis heresim aliaque enormia crimina in quibus Thomas Cranmerus nuper metropolitane ecclesie Cant' Archiepiscopus assertus sit prolapsus sapientibus per nos nostrisque vice et nominibus contra ipsum Thomam Archiepiscopum pretensum mota et motis indecisis*

adhuc pendent' Commissarii sive Judicis delegati Subdelegatis sive Commissariis sufficientes et legitime deputatis comparendi absenciamque nostram quoad personalem comparacionem in omnibus excusandi ac causam et causas absencie nostre si opus fuerit allegandi proponendi et probandi ac fidem faciendi super eisdem literasque commissionales remissorial' sive subdelegatorum prefati reverendissimi Jacobi Cardinalis ac Judicis delegat' sive Commissarii antedicti realiter producend' ostendendi et exhibendi. Necnon articulos capitula posiciones sive interrogatoria ac alias materias objectiones allegaciones seu peticiones quascunque verbo vel in scriptis dandi faciendi ministrandi proponendi et exhibendi posicionibus et articulis excepcionibusque exadversis fiendis respondendi et suis responderi petendi videndique Juramentum quodcunque licitum et honestum ac de jure in hac parte requisitum in animas nostras prestand' subeund' et jurand'. Testes literas et instrumenta ac alia quecunque probacionum genera producend' ostendend' et exhibend' productaque et exhibita exadverso reproband' et impugnandi crimina et defectus objiciendi et objectis respondendi Decreta quecunque fieri decernique petendi et obtinendi Alium insuper procuratorem sive procuratores loco eorum seu eorum alicujus substituendi's ac substitutum sive substitutos hujusmodi revocandi procuratorisque officium in se reassumendi quotiens et quando id eis seu eorum alicui melius videbitur expedire. Ceteraque omnia et singula faciendi exercendi et expediendi que in premissis aut circa ea necessaria fuerint seu quomodolibet opportuna etiam si mandatum de se magis exigant speciale quam superius est expressum. Et promittimus nos ratos gratos et firmos perpetuo habituros totum et quicquid dicti procuratores nostri seu eorum aliquis fecerit in premissis aut aliquo premissorum sub ypotheca et obligacione omnium bonorum nostrorum et in ea parte cautionem exponimus per presentes. Dat' sub magno sigillo nostro apud honorium nostrum de Hamtoncorte Londonien' diocesis' xxiiij^to die mensis Augusti anno Domini millesimo quingentesimo quinquagesimo quinto ac annis regnorum nostrorum secundo et tercio. Advenient verò dicto die Jovis xij^o. viz. die predicti mensis Septembris annoque Domini indictione et pontificatu predictis Coram nobis prefato Jacobo Glocestren' Episcopo ac Judice subdelegato sive Commissario suprano-

minato in ecclesia parochiali dive Virginis Marie superius specificat' loco in hac parte assignat' et deputat' judicialiter et pro tribunali seden' in prenominati magistri Johannis Clerk Notarii publici et Scribe nostri predicti presentia prefatus venerabilis vir magister Thomas Martyn exsuperhabundanti exhibuit procuratorium suum predictum pro illustrissimis Rege et Regina predictis et se partem fecit pro eisdem ac eorum nomine procuratorio mandatum nostrum citatorium contra dictum dominum Thomam Cranmerum modo superius specificat' per nos decretum et sub sigillo nostro emanatum una cum certificatorio in dorso ejusdem sub instrumento publico de et super execucione ejusdem per prenominatum Christoferum Smythe Notarium publicum et Mandatarium nostrum predictum die et loco ac sub modo et forma in eodem certificatorio specificatis et contentis concepto ac signis et subscripcionibus tam prefati domini Johannis Clerk auctoritate apostolica Notarii publici et Scribe nostri predicti quam etiam dicti Christoferi Smythe eadem etiam auctoritate apostolica Notarii publici nostrique inhac parte Mandatarii specialiter ut prefertur deputati admissi et jurati consignat' et subscript' ac nostro sigillo etiam sigillat' realiter exhibuit et contra prefatum dominum Thomam Cranmerum tunc in judicio personaliter presentem ex parte dictorum serenissimorum dominorum Philippi et Marie Regis et Regine predict' ac procuratorio nomine pro eisdem denuo dedit articulos prius ut prefertur per eum coram nobis datos et porrectos atque in partem et subsidium probacionis articulorum hujusmodi et contentorum in eisdem exhibuit libros mencionatos in dictis articulis vestre reverendissime paternitati originaliter una cum presentibus transmissos. Qui quidem libri atque articuli ac Subdelegatio et Mandatum nostrum citatorium predict' in eorum formis originalibus tempore execucionis nostri hujusmodi Mandati citatorii eidem Thome publicè ostensi ac ipsi seu saltem vere copie collacionate eorundem ac signo et nomine prefati domini Johannis Clerk Notarii publici nostrique actorum Scribe antedicti signat' eidem domino Thome Cranmero de facto realiter tradite fuerunt et penes eum dimisse, prout ex tenore certificatorii dicti nostri Mandati citatorii plenius ac manifeste liquet et apparet, In presentia ejusdem domini

Thome Cranmer personaliter ut prefertur presentis et comparentis ac primo et ante omnia protestantis quod per suam compariciouem aut per aliqua per eum dicta seu dicenda gesta vel gerenda seu aliquo modo per eum facta seu fienda non intendit consentire in nos subdelegatum sive commissarium antedictum aut in aliquem alium auctoritate domini Pape seu Romani pontificis fulgentem tanquam in judicem sibi in hac parte (ut asseruit) competentem seu aliquo pacto admittere aliquam auctoritatem dicti Romani pontificis, asserendo et constanter affirmando eundem Romanum pontificem nullum in hoc regno habere seu habere debuisse aut debere auctoritatem seu potestatem quodque ex eo etiam ipsius Romani pontificis auctoritatem ut prefertur admittere non intendit pro eo quod alias prestitit juramentum contrarium (ut asseruit) Henrico tunc Anglie illius nominis Regi octavo viz. de renunciando Romano pontifici et de admittendo et acceptando eundem Regem Henricum octavum pro supremo capite Ecclesie Anglicane et protestabatur ulterius se paratum esse ad respondendum coram quocumque judice potestatem auctoritatem seu commissionem dictorum illustrissimorum Regis et Regine habente. Idemque dominus Thomas Cranmerus tunc incontinenti ibidem multis variisque modis ac verbis suis nephariis famosis et protervis publicè in judicio dixit opposuit et objecit contra auctoritatem potestatemque dicti domini nostri Pape et Romani pontificis et inter cetera audacter et sine pudore aut verecundia asserendo ipsum Romanum pontificem per leges et canones suos non solum pervertisse et pervertere leges hujus regni Anglie sed etiam sacras scripturas et leges divinas, etiam asserendo et constanter affirmando inter cetera Christum in eucharistia spiritualiter tantum et non corporaliter esse sed in corpore in celo tantum esse et non alibi. Asseruitque quod casu quo Papam sive Romanum pontificem modernum imitari contigerit vestigia predecessorum suorum Romanorum pontificum aut si ejus auctoritate potestate et legibus in regnis et dominiis aliorum principum uti contigerit quod per hoc perverteret et destrueret tam leges divinas quam etiam leges regum et in hoc utitur (ut asseruit) vice antechristi et pro antechristo et Christi adversario censeri deberet. Ac etiam addendo asseruit et publice

affirmavit quod quisquis receperit seu admiserit auctoritatem domini Pape seu Romani pontificis in hoc Anglie regno adversaretur et Deo et corone Anglie atque eo facto excommunicatus est. Ulteriusque asseruit et publice dixit prefatus Thomas Cranmerus nos Subdelegatum ac Commissarium predictum nullo modo fuisse aut esse judicem sibi in hac parte competentem sed incompetentem et perjurum eo quod admisimus auctoritatem Romani pontificis et eo quod juramentum alias prestituimus contrarium viz. de renunciando auctoritati ejusdem Romani pontificis ac de acceptando et admittendo prenominatum Regem Henricum octavum pro supremo capite Ecclesie Anglicane. Et quia dictus dominus Cranmerus negavit Romanum pontificem esse supremum caput Ecclesie Christi ideo interrogatus per prefatum procuratorem dominorum Regis et Regine *quisnam tunc* (ejus judicio et opinione) *caput esset Ecclesie* hujusmodi respondebat *Regem quemcumque in regno suo :* Et cum dictus Procurator replicavit dicens *Ergo Nero qui interfecit Petrum caput fuit Ecclesie Christi* ipse dominus Cranmerus affirmavit eundem Neronem sic fuisse caput Ecclesie Christi et etiam Turcam sue ecclesie caput esse. Deinde prenominatus venerabilis vir magister Thomas Martyn procurator antedictus in subsidium probacionis contentorum in dictis articulis exhibuit quoddam instrumentum publicum manu propria magistri Richardi Watkyns Notarii publici ut apparuit subscriptum et ejus signo ut apparuit signatum continens in se inter cetera tenorem juramenti fidelitatis obediencie per ipsum Thomam Cranmerum tempore ejus prefectionis sive consecracionis in Archiepiscopum Cantuar' beato Petro et sedi apostolice ac domino nostro Pape Clementi ejusque successoribus Romanis pontificibus prestiti, petiitque procurator predictus memoratum dominum Thomam Cranmerum per nos juramento onerari de fideliter respondendo tam dictis articulis et scedule annex' quam etiam ceteris per eum superius respective exhibitis in presencia ejusdem domini Thome Cranmeri recusantis subire juramentum hujusmodi pro eo ut asseruit quod nos procedimus in hac parte auctoritate Romani pontificis. Ceterum salvis protestacionibus suis previis et etiam sub protestacione quod non intendebat respondere nobis Subdelegato predicto sed

prefato magistro Thome Martyn procuratori antedicto tunc incontinenti idem Thomas Cranmerus dictis articulis omnibus et singulis superius ut prefertur contra eum datis et objectis ad peticionem prefati magistri Thome Martyn procuratoris predicti et de mandato nostro tam Latine quam Anglice plene et articulatim ac publice perlectis et declaratis sceduleque dictis articulis annexe et ceteris exhibitis antedictis absque tamen aliquo juramento deliberate et constanter coram nobis in publico judicio pro tribunali seden' respondebat ut sequitur. Ad primum articulum respondet se recepisse bullas a Curia Romana et a Romano pontifice pro recepcione Archiepiscopatus Cantuar' quas bullas (ut asseruit) obtulit dicto tunc Regi Henrico octavo et ab eodem Rege et ejus auctoritate (ut etiam asseruit) eundem Archiepiscopatum recepit: Et aliter negat hunc articulum esse verum. Ad secundum fatetur contenta in eodem esse vera. Ad tercium fatetur se acceptasse et duxisse mulierem in uxorem postquam recepit sacrum ordinem sacerdotalem et circa viginti annos post mortem prime uxoris sue: Et aliter hunc articulum negat esse verum. Ad quartum fatetur contenta in eodem esse vera. Ad quintum fatetur se secrete tenuisse dictam mulierem secundo per eum acceptam quousque per statuta et leges hujus regni Anglie (ut asseruit) ei licitum fuit habere uxorem et quod tunc eam publice tenuit et ab eadem plures proles habuit: Et aliter negat articulum hujusmodi. Ad vj fatetur eundem esse verum tamen sine pudore aut verecundia ut dicit. Ad septimum fatetur se edidisse librum in hac parte exhibitum et in articulo mencionatum vocat' *A defense of the true and catholicke feithe* etc. et negat se edidisse librum in eodem articulo etiam mencionatum vocat' *A discourse of Peter Martir* etc. et quoad tercium librum vocat' *A discourse of the Lords supper* etc. negat se illum edidisse tamen credit quod hujusmodi liber est bonus et catholicus et quoad cathechismum et articulos in eodem fatetur se adhibuisse ejus consilium circa edicionem ejusdem et quoad librum vocat' *An aunswer of the moste reuerende father in God* etc. fatetur se edidisse illam partem ejusdem libri que continet ejus responsa ad librum editum per reverendum patrem Winton' Episcopum. Ad octavum respon-

det se nunquam coegisse aliquos hujusmodi articulis subscribere tamen dicit quod plures clericorum provincie Cant' eisdem articulis voluntarie subscripserunt quorum subscripciones recepit ut dicit: Et aliter negat articulum hujusmodi. Ad nonum fatetur quod a turri London' ad Academiam Oxon' ductus fuit: Et aliter negat contenta in eodem. Ad decimum fatetur se pro viribus defendisse libros et articulos mencionatos in hoc articulo (et in loco articulato) et contenta in eisdem: Et aliter negat. Ad undecimum fatetur sentenciam de facto fuisse contra eum latam eo quod defendebat libros et articulos predictos et tamen dicit quod in illis libris et articulis non sunt hereses alique contente: Et aliter respondet negative. Ad duodecimum respondet quod recessit ab auctoritate Romani pontificis et aliis (quantum potuit) persuasit ut sic recederent propter enormitates illic (ut dixit) regnantes tamen per hoc dicit eum non esse schismaticum nec per hoc recessisse ab ecclesia catholica: Et aliter credit hunc articulum non esse verum in aliquo. Ad decimum tercium et scedulam fatetur se prestitissè juramentum obediencie prout continetur in scedula huic articulo annexa tamen hoc fecit (ut asseruit) sub protestacione in instrumento publico ut prefertur in hac parte exhibito contenta, Et non aliter. Ad xiiij respondet et fatetur se recessisse (ut prefertur) ab auctoritate Romani pontificis et aliis sic recedere persuasit hoc tamen (ut dicit) non fecit ante legem inde factam auctoritate parliamenti Anglie, Et etiam dicit quod post leges hujusmodi et earum auctoritate consecravit episcopos et cetera fecit que ante legem hujusmodi factam ad Romanum pontificem pertinebant et que per ipsum Romanum pontificem antea fieri solebant: Et aliter negat. Ad xv respondet quod ante recepcionem Romani pontificis auctoritatem et ante reconciliacionem nuperrime in hoc Anglie regno factam hoc regnum in bono statu remansit, atque maxime optat quod modo in eodem statu remaneret, Et fatebatur (ut prius) se recessisse ab auctoritate Romani Pontificis et quod non intendit ad illam auctoritatem redire vel eandem aliquo modo admittere ut dicit. Ad ultimum negat contenta in eodem aliter esse vera quam superius respondebat ut dicit. Ac incontinenti (responsionibus predicti domini

Thome Cranmeri modo premisso publice et judicialiter factis receptis et conscriptis) dictus venerabilis vir magister Thomas Martyn procurator predictus ac nomine procuratorio quo supra acceptavit responsa superius facta et contenta in eisdem quatenus faciunt pro parte et intencione dictorum illustrissimorum dominorum suorum atque super articulis et exhibitis predictis produxit venerabiles viros magistros Will'm Tresham, Richardum Marshall, Richardum Smythe, et Richardum Croke, sacre theologie doctores, Jacobum Curtopp, Robertum Warde, Georgium London, et Robertum Serles, in testes quos nos ad peticionem procuratoris hujusmodi in testes admisimus et in forma jurandorum testium tactis per eos sacrosanctis scripturis de fideliter deponendo et de dicendo omnem et meram veritatem cum fuerint examinati in hac parte de et super premissis super quibus modo premisso producti fuerunt omni amicicia favore affectione odio timore et displicentia postpositis et semotis juxta formam modum et morem in simili testium admissione et juramenti prestacione solit' et consuet' et in hac parte de jure requisit' jurari fecimus in presentia dicti domini Thome Cranmeri sub ejus protestacionibus previis allegantis quod dicti testes nullo modo in hac parte sunt testes idonei nec eisdem fides aliqua in hac parte fuit aut est (ut asseruit) adhibenda pro eo ut etiam asseruit sunt perjuri in eo quod subierunt juramentum domino Regi Anglie tanquam supremo capiti ac modo contra hujusmodi juramentum ut prefertur per eos prestitum admiserunt auctoritatem Romani pontificis. Et tunc idem dominus Thomas interrogatus an velit aliquibus aliis excepcionibus uti contra testes predictos seu aliqua interrogatoria contra eos ministrare respondebat quod noluit nec ulterius aliquid in hac parte dicere proponere vel objicere. Super quibus omnibus et singulis modo premisso dicto duodecimo die Septembris ac anno Domini indictione pontificatuque et loco antedictis habitis factisque et expeditis prefatum dominum Johannem Clerk Notarium publicum ac nostrum in hac parte actorum Scribam predictum mandavimus eundemque dictus magister Thomas Martyn procurator antedictus et procuratorio nomine predicto ad conficiend' instrumentum sive instrumenta publicum seu publica ac testes infranominatos tunc pre-

sentes inde testimonium perhibitur' instanter rogavit et requisivit Presentibus tunc ibidem venerabilibus viris Waltero Wright legum doctore Archidiacono Oxon', Will'mo Tresham, Richardo Marshall, Richardo Smythe publico prelectore sacre theologie in eadem academia, et Richardo Croke sacre theologie professoribus, Arthuro Cole sacre theologie baccalario ac preside Collegii dive Magdalene in Oxonia, Richardo Cawdewell in medicinis doctore, Roberto Morwent sacre theologie baccalario preside Collegii vulgo Anglice dict' *Oriell Colledge*, Mauricio Bullock artium magistro vicegardiano Novi Collegii Winton' in Oxon', Richardo Busshop artium magistro, Griffino Willyams in legibus baccalario, Philippo Randall principali Aule Cervine Oxon', Will'mo Hawarden sacre theologie baccalario principali Collegii Enei Nasi vocat' *brase nose*, et Georgio Edrigio artium magistro ac publico Grecarum literarum prelectore, ac Johanne Pollard, Thoma Pygott, et Edmundo Powell armigeris, cum multitudine copiosa tam clericorum et scholarium dicte Universitatis quam etiam laicorum ad numerum quadringentarum personarum et ultra existen'. Postremo verò decimo tercio die mensis Septembris anno Domini indictioneque ac anno pontificatus supradictis in quadam superiori camera sive pergula gardiani Collegii Novi dicte Universitatis in presentia prefati domini Johannis Clerk Notarii publici ac Scribe nostri predicti etiam presentibus Thoma Owen in legibus baccalario et Christofero Smythe Notariis publicis London' commoran' testes infranominatos ut prefertur productos et juratos examinavimus eorumque testium dicta et depositiones seriatim sequuntur et sunt tales.

Richardus Croke sacre theologie doctor in Universitate Cantabrigie sexaginta sex vel quinque annorum libere ut dicit condicionis de noticia partium examinatus dicit quod novit prefatum Thomam Cranmerum circiter triginta sex annos Reginam Mariam a bimatu Regem Philippum ex quo venit in Angliam viz. circiter annum. Ad primum secundum tercium quartum quintum sextum septimum octavum et nonum respondet quod credit articulos veros esse et omnia in eis contenta quodque de eisdem fama laborat per universum regnum Anglie et in multis etiam partibus transmarinis Et aliter nescit deponere. Ad decimum dicit ar-

ticulum esse verum quia ipse personaliter disputacioni predicte in publica scola theologica Oxon' facte interfuit. Ad undecimum dicit articulum esse verum ipse enim presens erat in ecclesia parochiali dive Virginis Marie Oxon' quando decretum in articulo specificatum adversus eundem Thomam pronunciatum fuit. Ad duodecimum respondet articulum esse verum excepto eo quod iste deponens certo affirmare non potest quod prefatus Thomas Cranmer aliquos per vim coegerit et compulerit ad renunciandum auctoritati sedis apostolice quanquam et illud publice a fidedignis audivit. Dicit insuper quod prefatus Cranmer multos seduxerit non tantum ab auctoritate ecclesie Romane sed etiam a veritate in multis aliis fidei catholice articulis Et aliter nescit deponere ad articulum predictum. Ad decimumtercium dicit quod audivit ipsum Cranmerum publice confitentem se in consecracione sua prestitisse sacrum obediencie summo pontifici: Et aliter nescit deponere in articulo predicto. Ad decimumquartum dicit et deponit ut supra, Dicit insuper quod prefatus Cranmer pro Archiepiscopo Cant' se gerens consecravit et transtulit complures in Anglie episcopos viz. consecravit quendam doctorem Poynett in Winton' Ep'm et quendam Coverdale in Ep'm Exon' et quendam Johannem Hoper in Ep'm Gloucestr' et quod transtulit quendam doctorem Rydley a Roffen' in Londonien' episcopatum. Ad xv dicit articulum esse verum quia heri audivit eum publice detestantem auctoritatem Pape et apostolice sedis: Et aliter nescit deponere. Ad xvj dicit famam de premissis divulgatam esse per universum regnum Anglie.

Robertus Warde artium magister et publicus philosophie in Academia Oxon' prelector quadraginta vel circiter annorum testis ut prefertur productus et juratus libere condicionis interrogatus de noticia personarum dicit quod novit Regem Philippum ab eo tempore quo primum appulit in Anglia hoc est per integrum annum et ultra Mariam Reginam ab inicio regni Edwardi sexti viz. circiter novem annos Thomam Cranmerum per duodecim annos vel circiter novit. Ad primum secundum tercium quartum quintum et sextum dicit quod credit articulos veros esse et omnia in eis contenta quia sepius publice audivit contenta in

eisdem vera esse tam Oxonie quam alibi in multis Anglie partibus. Ad septimum dicit quod credit prefatum Thomam vix adeo eruditum ut possit ipse ejus proprio ingenio hujusmodi libros componere certo tamen scit ejus nomine et auctoritate eos circumferri ipsumque Thomam dixisse libros predictos seu saltem plurimos ex illis fuisse proprio ingenio confectos et ut suos agnovisse et quod novit ipsum Thomam sepius defendisse plurimas heresces in libris predictis contentas in publicis disputacionibus Oxonie habitis in quibus iste deponens publico certamine contra dictum Thomam congressus est: Et aliter nescit deponere. Ad octavum credit esse verum quia publice a fidedignis audivit: Et aliter nescit. Ad nonum dicit esse verum quia vidit quum prefatus Thomas Oxoniam primum a Londino ductus est et in aliis rebus credit articulum esse verum. Ad decimum dicit articulum esse verum quia interfuit disputacionibus predict' et in eisdem disputacionibus eidem Thome publice respondebat dum predict' hereses pro viribus confirmare satageret. Ad undecimum dicit articulum verum esse ipse enim interfuit in ede dive Marie Oxon' quum decretum in articulo specificatum contra prefatum Thomam Cranmerum et duos alios publice legeretur per Doctorem Weston. Ad xij dicit quod credit esse verum quia publice et sepius a fidedignis audivit. Ad xiij dicit verum esse quia vidit publicum instrumentum super juramento predicto confectum publice contra eundem Thomam exhibitum Et aliter nescit. Ad xiiij dicit quod prefatus Thomas Cranmerus consecravit in episcopos Johannem Hooper in Gloucestren' Milonem Couerdale in Exonien' Hugonem Holbache et postea quendam doctorem Taylor in episcopos Lincoln' et insuper quod consecravit doctorem Rydley in Roffen' episcopum quem postea transtulit ad episcopatum Londoniensem et in aliis credit articulum esse verum. Ad xv dicit verum esse quia heri viz. xij° Septembris audivit eum animo obstinato contempnentem primatum Romane ecclesie et insuper protestantem se nolle aliquo pacto in eundem consentire. Ad xvj dicit famam de premissis publice divulgatam esse tam Oxonie quam alibi in Anglia.

Robertus Serles sacre theologie baccalaurius in Universitate Oxon' commorans lx^ta. annorum vel circiter libere

ut dicit condicionis testis ut prefertur productus et juratus de noticia partium examinatus dicit quod novit Regem Philippum a tempore adventus sui in Angliam viz. per annum aut circiter ac Reginam Mariam per triginta annos vel circiter Thomam Cranmerum circiter viginti annos. Ad primum secundum tercium quartum quintum sextum septimum octavum et nonum dicit quod credit articulos veros esse et omnia contenta in eisdem quia eadem publice audivit tam Oxonie quam in aliis hujus regni Anglie partibus: Et aliter nescit deponere. Ad decimum dicit quod ipse presens personaliter non interfuit publice disputacioni habite Oxon' cum prefato Thoma Cranmer credit tamen articulum per omnia verum esse quia publica (ut asserit) per universum Anglie regnum fama erat et est ipseque a nonnullis fidedignis qui disputacioni predicte intererant personaliter audivit prefatum Cranmerum in Academia predicta publica disputacione libros et articulos suos predictos pro viribus defendisse tandemque convictum et exsibilitatum a multis fuisse: Et aliter nescit deponere. Ad undecimum dicit similiter quod credit et ex frequenti fidedignorum relacione audivit omnia et singula in articulo contenta vera esse: Et aliter nescit deponere. Ad xij dicit quod credit dictum Thomam fuisse et esse notorium scismaticum et hereticum quia sepius audivit eundem tam privatim quam publice multas impias et execrandas hereses docentem efferentem et pertinaciter defendentem et quod idem deponens circa id temporis quo Ecclesia Anglicana primum cepit desistere ab auctoritate Pape et sedis apostolice fuit vicarius de Lenham dioces' et provinc' Cantuar' et ideo tum subjectus seu saltem publice habitus pro subjecto jurisdictioni prefati Thome Cranmeri qui tum publice pro episcopo Cant' se gessit et quod ab ipso Thoma Cranmero seu saltem ab ejus Cancellario (mandatum et auctoritatem regiam in ea parte habere pretendente) idem deponens inductus et compulsus sit ad renunci-andum auctoritati domini Pape et ad prestandum juramentum contra eundem et contra sedem apostolicam Dicit insuper quod ipse circiter xv hinc annos unus erat ex publicis concionatoribus domini Regis in dioces' Cant' quodque ex predicto officio ignominiose expulsus fuit per prefatum Thomam Cranmerum Archiepiscopum Cant' pretens' pro eo

viz. quod idem Robertus Serles publice in concionibus affirmavit realem presenciam corporis et sanguinis Christi in eucharistia et quod recusavit subscribere certis articulis per prefatum Thomam Cranmerum editis et divulgatis qui sibi a fide Christiana in multis dissentire et penitus heretice videbantur quodque eo nomine per prefatum Thomam seu saltem ejus jussu et mandato idem deponens bis in carceres conjectus fuit et ibidem diu detentus hocque fuit et est notorium per universam Cant' dioc' : Et aliter nescit deponere de articulo predicto. Ad xiij dicit quod credit et quod publice audivit esse verum et aliter nescit deponere. Ad xiiij dicit quod postquam in Anglia publice renunciatum est auctoritati sedis apostolice maxima queque negocia ad jurisdictionem spiritualem pertinencia ut consecraciones episcoporum et similia sub umbra et auctoritate regii nominis per ipsum Thomam Cranmerum se ut prefertur tum pro Archiepiscopo Cant' gerentem agebantur et fiebant : Et aliter nescit deponere. Ad xv dicit articulum esse verum quia nuperrime viz. hesterna die audivit ipsum impia et execranda contra sedem apostolicam predict' publice in judicio dicentem et protestantem quod nullo modo intendit in eandem consentire neque se eidem reconciliare : Et aliter nescit deponere. Ad xvj dicit famam de premissis laborare.

Willielmus Tresham sacre theologie professor et ecclesie Christi Oxon' canonicus sexaginta annorum etatis aut circiter libere ut dicit condicionis testis productus juratus et examinatus super articulis et exhibitis ex parte illustrissimorum principum Philippi et Marie Regis et Regine Anglie contra dominum Thomam Cranmerum pretensum Archiepiscopum Cant' propositis dicit et deponit in vim juramenti sui prestiti ut sequitur. Primo quoad noticiam partium dicit quod dictum Regem Philippum per annum integrum ac dominam Mariam Reginam per viginti annos jam ult' ac dictum Thomam Cranmerum per idem tempus bene novit ut dicit. Ad primum secundum tercium quartum quintum et sextum articulos dicit et deponit contenta in eisdem fuisse et esse vera ac tanquam vera publica notoria manifesta pariter et famosa in hoc Anglie regno habita de auditu istius deponentis et quod sic sepius audivit dici ut dicit : Et aliter nescit deponere. Ad septimum dicit et deponit quod pre-

nominatus dominus Cranmerus libros sequentes edidit et orbi publicavit viz. *A defense of the true and catholique feithe* etc. Item librum vocat' *An answer of the most reuerende father in God* etc. atque etiam quod idem Thomas Cranmerus ejus consilium adhibuit circa edicionem libri vocat' *Catachismum* in hoc articulo respective mencionat' quos quidem respective libros iste deponens dicit se audivisse prenominatum dominum Thomam Cranmerum in publico judicio fateri et confiteri se modo et forma quibus supra edidisse et ejus consilium adhibuisse : Et aliter nescit deponere. Ad octavum nescit deponere. Ad nonum dicit et deponit contenta in hoc articulo esse vera de certa sciencia et noticia hujus deponentis ut dicit. Ad x et xj dicit et deponit quod quia dictus dominus Thomas Cranmerus in Academia Oxon' publica disputacione secum ex more scolarum habita contenta in dictis libris et articulis publice pro viribus defendebat et sic quatenus potuit defendens convictus fuit et circiter duos aut tres dies prox' sequen' infra ecclesiam parochialem dive Marie Virginis Oxon' ex eo quod ab eisdem recedere pertinaciter recusavit scolastico et academico Oxon' decreto pro heretico et impio pronunciatus fuit et declaratus librique et articuli predicti pro hereticis et impiis pronunciati et declarati de certa sciencia visu et auditu istius jurati ut dicit addendo ac causam sciencie sue in hac parte reddendo dicit se fuisse presentem tempore defensionis et convictionis predict' et dicit se contra eundem Thomam et ejus libros predictos in publica scola disputasse et quod audivit ipsum Thomam ejus libros et hereses predict' modo et forma quibus supra defendentem et in ea parte ut prefertur convictum ut dicit Presentibus tunc ibidem Richardo Smythe, Richardo Marshall, et Richardo Crook, sacre theologie professoribus contestibus suis cum multis aliis ut dicit premissa videntibus et audientibus. Ad duodecimum dicit et deponit contenta hujusmodi articulo fuisse et esse vera ac in Anglie regno publica notoria manifesta pariter et famosa de auditu scientia et noticia istius jurati except' tantum quod ignorat de aliqua compulsione per eundem Thomam Cranmerum cuiquam facta ut dicit. Ad xiij dicit contenta in hujusmodi articulo fuisse et esse vera ut credit eo quod tunc Romanus pontifex suam auctoritatem exercebat in hoc

regno Anglie de certa sciencia et noticia istius deponentis ut dicit. Et ulterius dicit et deponit se audivisse dictum Thomam Cranmerum in publico judicio coram reverendo domino Subdelegato pro tribunali in hac parte seden' fateri se tale prestitisse juramentum obediencie prout continetur in scedula huic articulo annexa, hoc tamen fecit sub protestacione in instrumento publico in hac parte contra eum exhibito contenta ut idem Thomas asseruit: Et aliter nescit. Ad xiiij et xv dicit et deponit contenta in eisdem articulis (except' hoc tantum quod aliquem coegit ad consenciendum contentis in eisdem articulis) fuisse et esse vera publica et notoria de certa sciencia et noticia hujus deponentis ut dicit. Ad ultimum dicit et deponit predeposita per eum fuisse et esse vera publica et notoria ac juxta eadem famam presertim in hoc Anglie regno laborasse et laborare juxta depositionem suam predictam.

Jacobus Curtopp artium magister decanusque Ecclesie Cath' Petriburgen' triginta octo annorum etatis aut circiter libere ut dicit condicionis testis productus juratus et examinatus super articulis et exhibitis in hac parte contra Thomam Cranmerum pretensum Archiepiscopum Cant' ex parte illustrissimorum dominorum nostrorum Regis et Regine propositis et datis. Primo quoad noticiam partium litigantium dicit quod dictum dominum nostrum Regem per tres quarterios anni ult' ac dominam Reginam per xxv annos jam ult' elapsos respective bene novit ut dicit. Ad primum et secundum dicit et deponit quod sic dici audivit prout continetur in istis articulis: Et aliter nescit deponere. Ad tercium dicit et deponit quod audivit dici quod idem Thomas Cranmerus quandam mulierem secundò in uxorem duxit sed an eidem mulieri fuit nuptus necne nescit ut dicit nisi per auditum aliorum sed pro certo dicit et deponit se vidisse eandem mulierem quam idem Thomas Cranmerus tanquam uxorem suam ut asseruit tenuit cum ipso Thoma in ejus mensa sedentem comedentem et bibentem: Et aliter nescit deponere. Ad iiij et quintum dicit et deponit quod dici audivit quod dictus Thomas Cranmerus ejus secundam uxorem predictam tempore Regis Henrici octavi clanculum et secrete tenuit atque tempore Edwardi sexti etiam hujus regni nuper Regis idem Thomas eandem suam uxorem

aperte et publice tenuit de visu et noticia istius deponentis: Et aliter nescit deponere. Ad sextum dicit et deponit quod dici audivit quod idem Thomas dictam uxorem suam secundò ut prefertur per eum acceptam antequam prefectus fuit Cant' Archiep' duxit et tenuit Osiandro benedicente nupciis: Et aliter nescit deponere. Ad septimum dicit et deponit quod ex certa sua sciencia dictus Thomas Cranmerus sequentes libros suo nomine edidit et orbi publicavit viz. *A defense of the true and Catholique doctrine* etc. item *Cathachismum brevem Christiane discipline* etc. atque *articulos* in eodem Cathachismo mencionat' necnon *An aunswer of the most reuerende father* etc. Et aliter nescit deponere. Ad octavum nescit deponere. Ad ix x et xj dicit et deponit quod sic dici audivit quod idem Thomas Cranmerus dictos suos libros et articulos ac contenta in eisdem publice et in publica scola pro viribus defendebat atque ab heresibus in hujusmodi libris et articulis contentis recedere pertinaciter recusavit et propterea publico Oxon' decreto tam ipse quam ejus libri et articuli predicti pro hereticis et impiis pronunciati et declarati: Et aliter nescit deponere. Ad xij (hoc excepto quod non novit eundem Thomam aliquem coegisse ad contenta in hoc articulo facienda) dicit et deponit eundem articulum et contenta in eodem fuisse et esse vera publica notoria et manifesta in hoc Anglie regno: Et aliter nescit. Ad xiij dicit et deponit contenta in eodem fuisse et esse vera et etiam dicit quod audivit eundem Thomam coram reverendo domino Subdelegato in hac parte procedente in publico judicio pro tribunali seden' confiteri se tale prestitisse juramentum obediencie prout continetur in scedula huic articulo annexa: Et aliter nescit deponere. Ad xiiij et xv dicit et deponit contenta in eisdem articulis fuisse et esse vera except' quod non novit de aliqua coactione per eundem Thomam Cranmerum facta. Ad ultimum dicit predeposita per eum fuisse et esse vera ac juxta eadem famam laborasse et laborare.

Georgius London sacre theologie baccalarius Collegii Glocestren' in Academia Oxon' quinquaginta duorum annorum etatis aut circiter libere ut dicit condicionis testis in hac parte productus et juratus quoad partes dicit quod dominum Regem modernum non novit ac dictam dominam

Reginam circiter xxviij annos jam ult' elapsos ac Thomam Cranmerum per quindecim annos bene novit ut dicit. Ad primum secundum tercium quartum quintum et sextum dicit et deponit contenta in eisdem articulis fuisse et esse vera et in hoc Anglie regno publica notoria et manifesta etiam per dictum Thomam Cranmerum coram domino Subdelegato in hac parte procedente publice in judicio saltem in effectu confessa ut dicit: Et aliter nescit deponere. Ad septimum dicit et deponit dictum Thomam Cranmerum libros sequentes edidisse saltem suo nomine viz. *A defense of the true and Catholique doctrine* etc. *An aunswer of the moste reuerende father in God* etc. necnon ejus consilium adhibuisse circa edicionem Cathachismi brevis Christiane discipline etc. in hoc articulo mencionat' prout dictus Thomas Cranmerus publice fatebatur coram domino Subdelegato in hac parte pro tribunali seden' Et aliter nescit deponere. Ad octavum nescit deponere. Ad ix x et xj dicit et deponit quod dictus Thomas Cranmerus in publica scola theologica Academie Oxon' dictos libros et articulos ac contenta in eisdem aliasque nonnullas hereses publice defendebat, et inter cetera negavit presenciam corporis Christi in sacrosancta eucharistia ut dicit Et sic defendendo et negando scholastico et academico Oxon' decreto pro heretico et impio in Ecclesia parochiali dive Marie Virginis civitatis Oxon' pronunciatus et declaratus ut iste deponens dici audivit tamen eidem decreto non interfuit ut dicit: Et aliter nescit deponere. Ad duodecimum dicit et deponit eundem Thomam Cranmerum fuisse et esse (premissorum obtentu) Scismaticum et quod idem Thomas Cranmerus publice fatebatur se adhibuisse ejus consilium Regi Henrico et quamplurimis aliis personis hujus regni ut recederent ab auctoritate Romani pontificis: Et aliter dicit quod nescit deponere. Ad xiij dicit se audivisse dictum Thomam Cranmerum coram prefato domino Subdelegato publice in judicio fassum esse et confiteri se tale prestitisse juramentum prout continetur in scedula huic articulo annexa tamen hoc fecit (ut asseruit) sub protestacione in instrumento publico in hac parte exhibito contenta: Et aliter nescit deponere. Ad xiiij et xv dicit et deponit contenta in eisdem articulis fuisse et esse vera publica et notoria etiam de certa sciencia auditu et noticia istius deponentis ut dicit.

Ad ultimum dicit predeposita per eum esse vera atque juxta eadem famam laborasse et laborare.

Magister Richardus Smythe sacre theologie professor ecclesie Christi in Academia Oxon' prebendarius ac publicus prelector sacre theologie in eadem Academia quinquaginta trium aut circiter annorum etatis libere ut dicit condicionis testis super articulis capitulis sive interrogatoriis ex parte illustrissimorum dominorum Regis et Regine contra Thomam Cranmerum pro Archiepiscopo Cantuar' se gerentem datis et propositis productus juratus et examinatus dicit quod citra adventum ejusdem Regis ad hoc Anglie regnum eum tam tempore nuptiarum inter eum et serenissimam dominam Mariam Anglie Reginam Winton' celebrat' quam etiam pluries citra illud tempus vidit quodque serenissimam dominam Mariam Reginam per xiiij aut xv annos necnon prefatum dominum Thomam Cranmerum per xviij annos aut circiter novit. Ad primum secundum tercium quartum quintum et sextum articulos predictos dicit et deponit iste deponens quod a pluribus sepius audivit dici prout in eisdem articulis continetur quodque sic in quamplurimis hujus regni civitatibus et oppidis ac in utraque Universitate sive Academia Oxon' viz. et Cantabrigien' et in nonnullis aliis locis publicis hujus regni contenta in eisdem articulis fuerunt et sunt communiter dicta et publica notoria et famosa etiam de auditu et sciencia hujus deponentis Dicitque iste deponens quod firmiter credit contenta in articulis hujusmodi fuisse et esse vera et aliter dicit quod nescit deponere. Ad septimum dicit et deponit iste juratus quod liber vulgo nominatus *The defence of the true and Catholicke doctrine of the sacrament of the bodie and blodd of ower Lord* etc. editus fuit ac publicatus et orbi traditus per dictum Thomam Cranmerum ac ejus nomine auctoritate et mandanto non solum prout iste juratus sepius hoc verum esse audivit a pluribus aliis verum etiam ex eo quod sub nomine ipsius Thome editus et impressus fuit. Cui quidem libro et contentis in eidsem iste juratus respondens confutacioni ejusdem alium librum edidit et scripsit nominatum vulgariter et Anglice *A confutacion of the true and Catholique doctrine* etc. Et quod attinet ad catachismum et articulos annexos et ad librum continentem responsa ejusdem

Thome Cranmeri contra librum reverendi patris domini Stephani Winton' episcopi vulgariter dictum *An aunswer of the moste reuerend father in God Thomas Archebusshop of Canterbury* etc. dicit quod tam per titulum et inscripcionem eorundem et per publicam famam quam per confessionem dicti Thome apparet eosdem libros per eundem Thomam editos fuisse et publicatos: Et aliter dicit quod super contentis in hoc articulo nescit deponere. Ad octavum et nonum dicit quod nescit deponere. Ad decimum et undecimum dicit iste deponens quod intra festa Pasche et Pentecostes ad annum elapsum viz. anno Domini millesimo quingentesimo quinquagesimo quarto presens fuit in scola theologica Oxonien' quando dictus Thomas Cranmerus publice et pertinaciter pro viribus defenderat hereses contentas in libris et articulis predictis viz. non esse corpus Christi realiter in eucharistia, et non esse transsubstanciationem panis et vini, tercio missam non esse sacrificium propiciatorium pro vivis et defunctis. Quodque propterea post disputacionem aliquot dierum in ea parte publice et solemniter factam tandem Sentencia duodecim doctorum virorum viz. sex de Universitate Oxon' et sex de Universitate Cantabrigien' et aliorum multorum virorum doctorum specialiter in ea parte a Convocatione Cleri tunc Londini celebrat' missorum convictus fuit et postea in Ecclesia parochiali dive Marie Oxon' pro heretico judicatus ejusque opiniones predicte tanquam heretice dampnate fuerunt Presentibus etiam tunc ibidem ac premissa audientibus venerabilibus viris Richardo Marshall sacre theologie professore ac dicte Universitatis Oxonien' tunc et in presenti vicecancellario, Will'mo Tresham et Richardo Croke theologie doctoribus, ac Georgio London theologie baccalario, Roberto Warde artium magistro, Johanne Smythe artium magistro, Richardo Bruern sacre theologie baccalario et prelectore Hebraice lingue in dicta Universitate, una cum aliis pluribus ad numerum millenarium et ultra ut credit et ut modo recolit Et aliter dicit quod super contentis in istis articulis nescit deponere. Ad xij xiij xiiij xv et xvj dicit aliter super contentis in eisdem articulis deponere nescit quam ex auditu famaque publica et ex propria confessione predicti Thome Cranmeri hesterna luce viz. duodecimo die instantis mensis Septembris coram

domino Subdelegato pro tribunali sedente publice facta dicitque iste juratus in vim juramenti sui quod non est doctus neque instructus preceve aut precio aliquo in hac parte corruptus.

Magister Richardus Marshall sacre theologie professor ac decanus Ecclesie Cathedralis et Collegii Christi in Alma Academia Oxon' et ejusdem Academie commissarius xxxvij annorum etatis aut circiter libere ut dicit condicionis testis super articulis ex parte serenissimorum dominorum Philippi et Marie Anglie Regis et Regine contra dominum Thomam Cranmerum assertum Episcopum Cantuar' datis et propositis productus juratus et examinatus primo de partium noticia dicit quod illustrissimum dominum Philippum Anglie Regem primo Winton' tempore nuptiarum inter eum et serenissimam dominam Mariam Anglie Reginam celebrat' vidit quodque citra pluries eum vidit Et dicit quod prefatam serenissimam dominam Mariam Anglie Reginam per octo aut novem annos aut circiter ac Thomam Cranmerum per xvi annos aut circiter novit. Ad primum secundum tercium quartum quintum et sextum articulos predictos dicit quod super contentis in eisdem aliter deponere nescit quam ex ipsius Thome confessione tam hesterna luce viz. xij° die hujus mensis Septembris coram reverendo patre domino Jacobo Glocestren' episcopo Subdelegato in hac causa judicialiter et publice facta quam etiam antea isti jurato per eundem dominum Thomam Cranmerum declarata atque ex publica et communi voce et fama super contentis in eisdem tam in utraque Universitate viz. Oxonien' et Cantabrigien' ac in pluribus aliis locis publicis hujus regni Anglie laborante tamen dicit quod firmiter credit contenta in eisdem fuisse et esse vera. Et aliter dicit quod super contentis in hujusmodi articulis nescit deponere. Ad septimum articulum dicit et deponit iste juratus quod tam liber vocatus *A discourse of the true and catholike faithe* etc. *Cathachismus brevis* etc. cum articulis annexis quam etiam liber vocatus *An aunswer of the most reuerende father in God Thomas Archebusshop of Canterbury* etc. editi publicati et in publico producti et destinati fuerunt sub nomine dicti domini Thome Cranmeri atque pro editis per eum publice et communiter dicti nominati et

reputati tam per ipsum Thomam quam per alios quamplurimos et etiam judicialiter coram domino Judice Subdelegato predicto xij° die hujus mensis Septembris superius mencionat' sic recognit' et confessat.' Et ideo iste juratus etiam firmiter credit libros et articulos hujusmodi per ipsum Thomam Cranmerum saltem ejus nomine sic editos publicatosque et omnibus destinatos fuisse: Et aliter nescit deponere. Ad octavum et nonum dicit iste juratus quod firmiter credit contenta in eisdem vera esse ex eo quod sic communiter dicitur etiam ab aliquibus eorum qui articulis hic mencionatis subscripserunt et quod sic communis fama laboravit de hujus deponentis auditu proprio: Et aliter dicit quod nescit deponere. Ad decimum et undecimum dicit iste juratus quod intra festa Pasche et Pentecostes ad annum elapsum viz. in anno Domini millesimo quingentesimo quinquagesimo quarto jam ult' preterit' presens fuit iste juratus in scola theologica dicte Universitatis Oxonien' ubi dictus Thomas Cranmerus publice pro viribus defendebat hereses in libris et articulis predictis contentas viz. denegando presenciam corporis et sanguinis Christi in eucharistia ac transubstancionem panis et vini in corpus et sanguinem Christi etiam misse sacrificium denegando propter quod post longam et prolixam disputacionem per quinque aut sex dies idem Thomas in ea parte convictus fuit Atque sentencia sex virorum doctorum Universitatis Oxon' et sex virorum doctorum Universitatis Cantabrigien' necnon sex etiam doctorum virorum ex Convocacione sive Sinodo Cleri tunc Londini celebrat' et Oxonie pro dicta disputacione specialiter transmissorum in choro Ecclesie beate Marie Virginis Oxon' predict' condempnatus fuit pro heretico et similiter ejus opiniones predicte pro hereticis dampnate ac condempnate et pronunciate fuerunt Presentibus tunc ibidem et premissa etiam audientibus venerabilibus viris Will'mo Tresham, Richardo Smythe, et Richardo Croke sacre theologie professoribus, Roberto Warde artium magistro, Georgio London sacre theologie baccalario, necnon Hugone Weston sacre theologie professore ac Convocacionis predicte proloquutore, Will'mo Chedsey sacre theologie professore, ac Will'mo Cole legum doctore, et Morgano Philipps sacre theologie baccalario, cum aliis quamplurimis ad numerum ut credit quadrin-

gentorum Et aliter dicit quod de contentis in istis articulis deponere nescit. Ad reliquos articulos viz. ad xij xiij xiiij xv et xvj articulos dicit et deponit quod tam racione confessionis prefati Thome Cranmeri hesterna die coram reverendo patre domino Jacobo Brokes Judice in hac parte Subdelegato judicialiter et publice facte quam etiam racione fame publice et communiter in ea parte tam in hac Academia Oxonien' quam etiam in aliis plurimis hujus regni oppidis et locis publicis laborantis etiam de istius deponentis certo auditu credit contenta in articulis predictis fuisse et esse vera. Et aliter dicit quod de et super contentis in articulis predictis nescit deponere dicitque iste juratus quod non est doctus neque instructus preceve aut precio in hac parte corruptus.

Tenores autem mandati nostri citatorii predicti una cum certificatorio in dorso ejusdem necnon articulorum et scedule annexe ac instrumenti publici de quibus superius fit mencio seriatim sequuntur et sunt tales. Jacobus Brokes permissione divina Glocestren' Episcopus reverendissimi in Christo patris et domini domini Jacobi miseracione divina tituli sancte Marie in via sacrosancte Romane ecclesie presbiteri Cardinalis de Puteo nuncupati cause et causis ac partibus infranominatis Judicis et Commissarii a sanctissimo domino nostro Papa specialiter deputati una cum reverendo in Christo patre Wigorn' Episcopo ac venerabilibus viris Decano Londonien' et Archidiacono Cantuarien' cum illa clausula et vestrum cuilibet insolid' etc. sub modo et forma infrascript'. Judex Subdelegatus sive Commissarius sufficienter et legitime deputatus universis et singulis prepositis decanis archidiaconis prebendariis rectoribusque vicariis capellanis curatis et non curatis scolaribus ac notariis publicis et tabellionibus clericisque et literatis quibuscumque per provinciam Cantuar' ac alias ubilibet constitutis Salutem in Domino ac nostris hujusmodi et dicti reverendissimi domini Cardinalis Judicis delegati antedicti immo verius apostolicis volentibus firmiter obedire mandatis literas commissionales sive subdelegatorias prefati reverendissimi patris et domini domini Jacobi Cardinalis et Judicis delegati predicti ipsius sigillo cera rubea impressa in quadam alba lignea capsula inclusa cum cordulis rubei coloris oblongo dependentibus sigillat' ac signo nomine et

subscripcione providi viri Claudii Badii clerici Bismitin' dioces' publici auctoritate apostolica et imperiali ut apparuit Notarii munitas et subscriptas non viciatas non rasas non obolitas non cancellatas nec in aliqua sui parte suspectas sed sanas et integras ac omni vicio et sinistra suspicione carentes Nobis directas et per partem illustrissimorum serenissimorumque Philippi et Marie Dei gratia Anglie Regis et Regine in ipsis literis commissionalibus nominat' anno Domini millesimo quingentesimo quinquagesimo quinto indictione decima tercia pontificatus dicti sanctissimi domini nostri Pauli Pape eo nomine quarti anno primo mensis vero Septembris die nono in Ecclesia parochiali dive Virginis Marie in Alma Academia Oxoniensi scituat' realiter presentatas Noveritis nos cum ea qua decuit reverencia recepisse tenorem infrascriptum in se continentem, Jacobus miseracione divina tituli sancte Marie in via sacrosancte Romane ecclesie presbiter Cardinalis de Puteo nuncupatus causeque et causis ac partibus infrascriptis Judex ac Commissarius a sanctissimo domino nostro Papa specialiter deputatus Reverendis in Christo patribus et dominis dominis Dei et apostolice sedis gracia Wigorn' et Glocestren' Episcopis ac Decano Londonien' et Archidiacono Cantuar' et vestrum cuilibet insolido Salutem in Domino et presentibus fidem indubiam adhibere ac hujusmodi in commissis diligenciam facere nostrisque hujusmodi immo verius apostolicis firmiter obedire mandatis. Noveritis quod nuper sanctissimus in Christo pater et dominus noster dominus Paulus divina providencia Papa quartus quandam commissionis sive supplicacionis papiri scedulam nobis per certos cursores suos presentari fecit quam nos cum ea qua decuit reverencia recepimus hujusmodi sub tenore motu proprio etc. Quoniam sicut nuper nobis significatum fuit per literas dilectorum in Christo filiorum nostrorum Philippi Regis et Marie Regine Anglie Thomas Cranmerus qui olim sedis apostolice auctoritate metropolitane ecclesie Cantuarien' prefectus fuerat in heresis aliaque tam grandia tamque enormia crimina sit prolapsus ut non solum dicte metropolitane ecclesie regimine indignum se reddiderit sed cum omnem fere divini et humani juris racionem abjecisse videatur majori pena meritum se fecerit prout etiam ex complurimis dicti regni

Anglie prelatorum attestacionibus dicitur apparere asseriturque etiam omnia esse notoria, Nos de premissis certam aliter quam ut prefertur noticiam non habentes et tanta crimina si vera sint impunita dictamque metropolitanam ecclesiam sine pastore idoneo derelinquere ad aliquam tamen execucionem aliter quam rei veritate per legitime receptas probaciones habita procedere nolentes, Dilecto filio nostro Jacobo tituli sancti Simeonis sancte Romane Cardinali ut de premissis etiam summarie simpliciter et de plano sine strepitu et figura judicii ac sine ulla terminorum substancialium vel tele judiciarie observacione citato dicto Thoma se informet et quicquid inveniet nobis referat committimus et mandamus cum potestate in Curia et extra citandi et inhibendi literas compulsoriales generales ac remissorias in forma consueta ad partes decernendi personasque quascumque si opus esse arbitrabitur sive ad exhibenda jura sive ad perhibendum testimonium etiam per censuras ecclesiasticas cogendi et compellendi seu si pro celeriori expedicione sibi videbitur ad recipiend' informacionem hujusmodi aliquem probum virum in dignitate ecclesiastica constitutum in partibus illis commorantem cum simili citandi inhibendi cogendi facultatem deputandi ac compellendi et subdelegandi cumque aliis facultatibus necessariis consuetis et opportunis presentium tenore committimus et mandamus non obstan' constitucione et ordinacione apostolicis dicti regni legibus statutis et consuetudinibus etiam juramento roboratis ceterisque contrariis quibuscunque statum merita et tenores predictorumque aliorumque forsan latius exprimendorum pro sufficienter expressis habentes. Que quidem commissio binas in ejus fine habebat signaturas quarum prior talis erat viz. de mandato domini nostri Pape, Audiam, idem reverendissimus dominus Cardinalis citet decernat deputet subdeleget et referat ut petitur. Secunda vero sic subsequebatur viz. placet. J. Cujus quidem commissionis pretextu per nos citacione legitime extra Romanam Curiam et ad partes contra et adversus reverendum patrem dominum Thomam Cranmerum prefect' metropolitane ecclesie Cantuar' in forma solita et consueta decreta et concessa. Subsequenter vero constitutus legitime coram nobis providus vir magister Petrus Renilius in Romana Curia causarum et serenissimorum Philippi Regis et

Marie Regine Anglie procurator assertus prout de sue procuracionis mandato nobis legitimam promisit facere fidem et eo nomine procuratorio et ad recipiend' informacionem contentorum in preinserta commissione aliquem probum virum in dignitate ecclesiastica constitutum in partibus illis commorantem juxta et secundum predicte commissionis vim formam continenciam et tenorem subdelegari vicesque nostras committi per nos debita cum instancia postulavit. Nos tunc Jacobus Puteus Cardinalis et Judex prefatus attendentes postulacionem hujusmodi fore justam et racioni consonam vos reverendos dominos Wigornien' et Glocestren' Episcopos ac Decanum Londonien' et Archidiaconum Cantuarien' et vestrum quemlibet insolid' ad recipiend' informacionem premissorum narratorum et contentorum in preinserta commissione juxta dicte commissionis vim formam continenciam et tenorem subdelegand' ac vices nostras committend' duximus et per presentes subdelegamus et committimus has nostras literas nostro sigillo munitas decernentes. Que omnia et singula premissa vobis omnibus et singulis predictis intimamus insinuamus et notificamus ac ad vestram et cujuslibet vestrum noticiam deducimus et deduci volumus per presentes. In quorum omnium et singulorum fidem et testimonium premissorum presentes literas sive presens publicum instrumentum hujusmodi subdelegacionem in se continentes sive continens exinde fieri et per notarium publicum nostrumque et hujusmodi cause coram nobis scribam infrascriptum subscribi et publicari mandavimus sigillique nostri jussimus et fecimus appensione communiri. Dat' et actum Rome in domo habitacionis nostre solite residen' sub anno a Nativitate Domini millesimo quingentesimo quinquagesimo quinto indictione decima tercia die vero Mercurii decima nona mensis Junii pontificatus sanctissimi in Christo patris et domini nostri domini Pauli divina providencia Pape quarti anno ejus primo Presentibus ibidem venerabilibus viris dominis Menelao de Bazzanis et Augustino Ferragutt clericis Parmen' et Majoricen' respective civitatum testibus ad premissa vocatis specialiter et rogatis et speciales Et ego Claudius Badius clericus Bismitin' diocesis publicus apostolica et imperiali auctoritatibus notarius reverendissimique domini Cardinalis prefati et hujus cause coram eo in locum

venerabilis viri domini Parii de Fabianis clerici Arben' notarii scriba deputatus Quia dict' subdelegacioni peticioni et decreto omnibusque aliis et singulis premissis dum sic ut premittitur fierent et agerentur una cum prenominatis testibus presens interfui eaque omnia et singula sic fieri vidi et audivi ac in notam sumpsi ex qua presens publicum instrumentum manu alterius scriptum exinde confeci et subscripsi signoque et nomine meis solitis et consuetis una cum ipsius reverendissimi Cardinalis sigilli appensione signavi in fidem premissorum rogatus et requisitus. Post quarum quidem literarum commissionalium predict' presentacionem et earum recepcionem nobis et per nos sic ut premittitur fact' fuimus per partem prefatorum illustrissimorum Regis et Regine debita cum instancia requisiti quatenus onus execucionis earundem literarum et contentorum in eisdem in nos assumere et eas juxta formam in eis annotatam et secundum juris exigentiam debite exequi et citacionem legitimam contra et adversus prenominatum Thomam Cranmerum pro Cantuar' Archiepiscopo se gerentem in predictis literis exadverso principaliter nominatum sub modo et forma inferius descript' decernere et concedere dignaremur. Unde nos Jacobus Episcopus et Subdelegatus sive Commissarius antedictus attendentes requisicionem hujusmodi nobis ut premittitur factam justam fore et racioni consonam ob reverenciam dicti reverendissimi domini Cardinalis Judicis delegati committentis onus commissionis hujusmodi in nos assumentes necnon juxta ipsius commissionis vim formam et effectum procedere volentes in hac parte citacionem hujusmodi etiam ad diem et locum inferius descript' fieri decernimus, justicia id poscente. Vobis igitur conjunctim et divisim auctoritate apostolica (qua fungimur in hac parte) committimus et firmiter injungendo mandamus quatenus citetis seu citari faciatis peremptorie prefatum Thomam Cranmerum Archiepiscopum assertum antedictum, quod compareat coram nobis in Ecclesia parochiali dive Virginis Marie in Alma Academia Oxon' situat' duodecimo viz. die instantis mensis Septembris hora octava ante meridiem ejusdem diei cum continuacione et prorogacione dierum horarum et locorum tunc sequend' et limitand' si oporteat in hac parte fiend' causam racionabilem et legitimam si qua pro se habeat aut dicere sciat objectionemve sive excepcionem si quam pro-

ponere facere aut objicere velit aut possit contra literas sive instrumentum subdelegacionis predict' aut contra articulos in hac parte datos seu contra instrumenta processum sive jura aliqua in hac parte producta in debita juris forma dictur' ostensur' et allegatur' necnon testes aliasque probaciones super articulis ceterisque juribus et instrumentis hujusmodi produci jurari et fieri visur' et auditur' interrogatoriaque si que dare voluerit datur' et ministratur' necnon ad omnia et singula acta in hac parte necessaria atque juxta premissa et juxta vim formam et tenorem literarum commissionalium sive subdelegatoriarum predictarum successive expediend' processur' et procedi visur' ulteriusque factur' et receptur' quod tenor et effectus dictarum literarum commissionalium sive subdelegatoriarum et contenta in eisdem de se exigunt et requirunt et quod justicia in hac parte suadebit, intimantes nihilominus eidem Thome Cranmero Archiepiscopo asserto sic citato quod sive ipse in dicto citacionis et decreti nostri hujusmodi termino comparuerit sive non, Nos juxta juris exigentiam ac juxta vim formam tenorem et effectum dictarum literarum commissionalium sive subdelegatoriarum tam ad testium productionem juramenti prestacionem et eorum examinacionem ceterorumque probacionem recepcionem et admissionem quam etiam ad omnia et singula acta necessaria in hac parte successive expediend' prout justum fuerit procedemus ipsius Thome citati absencia sive contumacia in aliquo non obstante. Et quid in premissis feceritis nos Subdelegatum antedictum dictis die et loco debite certificet ille vestrum qui presens nostrum mandatum fuerit executus personaliter vel per suas literas patentes harum seriem in se continentes una cum presentibus auctentice sigillat'. In cujus rei testimonium sigillum nostrum presentibus apposuimus. Dat' nono die mensis Septembris anno Domini millesimo quingentesimo quinquagesimo quinto. In dei nomine amen Universis et singulis presens publicum instrumentum inspecturis pateat evidenter et sit notum quod anno a Nativitate Domini millesimo quingentesimo quinquagesimo quinto indictione decima tercia pontificatusque sanctissimi in Christo patris et domini nostri domini Pauli divina providencia hujus nominis Pape quarti anno ejus primo mensis vero Septembris die nono in domo Rogeri Taylor alias Cooke infra parochiam beate Marie Mag-

dalene in suburbiis civitatis Oxon' diocesisque Oxon' notorie situat' in provisi et circumspecti viri domini Johannis Clerk notarii publici subscripti testiumque infranominatorum ad hæc specialiter vocatorum et rogatorum presencia, Ego Christoferus Smythe notarius publicus ac mandatarius in hac parte specialiter deputatus juratusque et admissus ex parte illustrissimorum serenissimorumque Philippi et Marie Anglie Regis et Regine in retroscriptis literis citatoriis principaliter nominatorum ad assumend' in me execucionem retroscriptarum literarum citatoriarum et ad illas exequend' instanter requisitus tanquam obediencie filius literas hujusmodi humiliter et reverenter recepi ac ipsarum execucionem juxta officii mei debitum suscepi et eidem Thome Cranmero exadverso principali in retroscriptis literis exadverso principaliter nominato presenti easdem literas et contenta in eisdem insinuavi publicavi notificavi et ad ejus noticiam quantum melius potui et debui deduxi ac earundem vigore eundem Thomam citavi quatenus post hujus citacionis execucionem infra terminum in ea prefixum in judicio coram reverendo in Christo patre et domino domino Jacobo permissione divina Glocestren' Episcopo reverendissimi in Christo patris et domini domini Jacobi miseracione divina tituli sancte Marie in via sacrosancte Romane ecclesie presbiteri Cardinalis de Puteo nuncupati cause et causis ac partibus infranominatis Judicis et Commissarii a dicto sanctissimo domino nostro Papa specialiter deputati sub modo et forma infrascript' Judice Subdelegato sive Commissario sufficienter et legitime deputato in retroscriptis literis nominato modo et forma in eisdem literis expressis compareat et alias dictas citatorias literas juxta vim formam tenorem et effectum earundem executus fui nihil de contentis in eisdem omittendo et in signum vere et realis execucionis hujusmodi ipsi Thome veram earundem literarum copiam necnon copiam veram articulorum capitulorum sive interrogatoriorum ex parte dictorum serenissimorum dominorum nostrorum Regis et Regine in hac parte contra eum proposit' dat' et exhibit' collacionatas ac manu et signo dicti domini Johannis Clerk notarii publici predicti ac hujus cause in actorum scribam specialiter assumpti subscriptas et firmatas una cum libris munimentis et documentis in ipsis articulis sive capitulis spe-

cificatis et in hac parte coram retronominato domino Subdelegato etiam exhibitis tradidi et dimisi. Super quibus omnibus et singulis tam Ego notarius et mandatarius antedictus quam etiam prefatus dominus Johannes Clerk notarius publicus predictus tunc etiam personaliter presens ex parte dictorum serenissimorum dominorum nostrorum Regis et Regine et eorum nomine ad conficiend' instrumentum sive instrumenta publicum seu publica unum vel plura ac testes infranominatos inde testimonium perhibere specialiter fuimus respective requisiti. Acta fuerunt hec omnia et singula prout suprascribuntur et recitantur sub anno Domini indictione pontificatusque ac mense die et loco supradictis Presentibus tunc ibidem Griffino Willyams Oxon' commorante, et Thoma Owen London' commorante, notariis publicis ac Rogero Taylor alias Cooke Oxon' dioc' et Rolando Grene literato London' etiam commorante, Testibus ad premissa vocatis specialiter et rogatis. Et ego Christoferus Smythe Lincoln' diocesis publicus (apostolica auctoritate) notarius quia dictam citacionem contra memoratum dominum Thomam Cranmerum modo et forma quibus supra debite executus fui omnibusque aliis et singulis premissis dum sic ut premittitur sub anno Domini indictione pontificatusque ac mense die et loco supradictis fierent et agerentur (una cum prenominato domino Johanne Clerk notario publico et actorum scriba predicto hic inferius se subscribente) prenominatisque testibus presens personaliter interfui eaque omnia et singula sic feci executus fui et expedivi ac in notam sumpsi. Ideo hoc presens publicum instrumentum manu mea propria exinde confeci scripsi et subscripsi signoque[a] et nomine meis solitis et consuetis una cum signo et nomine prefati Johannis Clerk notarii predicti atque dicti reverendi patris domini Jacobi Glocestren' Episcopi subdelegati supradicti sigilli appensione signavi in fidem premissorum rogatus specialiter et requisitus. Et ego Johannes Clerk Bathon' et Wellen' diocesis publicus sacra auctoritate apostolica notarius et alme Curie Cantuarien' procuratorum generalium unus, in causaque et causis retroscriptis actorum scriba specialiter assumptus admissus et assignatus, Quia dictarum literarum citatoriarum recepcioni et execucioni ac vere copie earum etiam manu nomineque

[a] The device is in the margin of the MS.

et signo meis propriis et solitis signate et firmate tradicioni ceterisque premissis omnibus et singulis dum sic ut premittitur sub anno Domini indictione pontificat' menseque ac die et loco superius specificatis agerentur et fierent una cum memorato domino Christofero Smythe notario publico et mandatario predicto ut prefertur se superius subscribente testibusque prenominatis presens personaliter interfui Eaque omnia et singula sic fieri vidi scivi et audivi, Ideo hoc presens publicum instrumentum manu propria supranominati domini Christoferi Smythe notarii publici predicti scriptum et exinde confectum etiam subscripsi signoque[b] et nomine meis solitis et consuetis signavi una cum appensione sigilli supradicti reverendi domini Subdelegati in fidem et testimonium premissorum rogatus ut prefertur et requisitus. In dei nomine amen coram vobis reverendo in Christo patre et domino domino Jacobo permissione divina Glocestren' Episcopo reverendissimi in Christo patris et domini domini Jacobi miseracione divina tituli sancte Marie in via sacrosancte Romane ecclesie presbiteri Cardinalis de Puteo nuncupati a sanctissimo domino nostro domino Paulo divina providencia illius nominis Papa quarto Judicis delegati Commissario sive Subdelegato in hac parte sufficienter auctorisato Articulos capitula posiciones sive interrogatoria infrascripta ac omnia et singula in eisdem contenta omnibus melioribus validioribusque et efficatioribus via modo et juris forma quibus melius validius et efficatius de jure potuit aut debeat atque ad omnem juris effectum exinde sequi valen' Procurator et eo nomine illustrissimorum serenissimorumque principum Philippi et Marie Anglie Regis et Regine contra et adversus Thomam Cranmerum pro Archiepiscopo metropolitane ecclesie Cantuar' se gerentem dat proponit et exhibet conjunctim et divisim ac articulatim prout sequitur. In primis procurator dictorum illustrissimorum Regis et Regine ac procuratorio nomine pro eisdem ponit et articulatur et si negatum fuerit probare intendit, Quod idem Thomas Cranmerus ad viginti seu circiter annos elapsos in Archiepiscopum Cantuarien' (tunc ipsa sede Archiepiscopali et ecclesia metropolitana Cantuar' per mortem recolende memorie Will'mi Warrham ultimi Archiepiscopi ibidem et illius Thome immediati predecessoris vacante) auctoritate sedis apostolice

[b] The device is in the margin of the MS.

utcumque prefectus fuit atque per nonnullos citra annos pro Archiepiscopo metropolitanoque ejusdem ecclesie metropolitice se gessit et aliquo modo se gerit pretenditque in presenti hocque fuit et est verum publicum notorium manifestum pariter et famosum ponit et articulatur conjunctim divisim et de quolibet. Item ponit et articulatur et si negatum fuerit probare intendit procurator prefatus et procuratorio nomine quo supra, Quod olim antequam dictus Thomas Cranmerus dicte Cantuar' ecclesie ut prefertur prefectus fuit et ante ullos sacros ordines ab eo susceptos ad xxx^ta^ et ultra annos elapsos quandam mulierem communiter et vulgo nominatam Johannam alias *black Johanne of the dolphin* in Cantabrigia Elien' diocesis (seu alio forsan nomine sive cognomine vocatam) in uxorem duxit ponit et articulatur ut supra. Item ponit et articulatur et si negatum fuerit probare intendit procurator antedictus, Quod dictus Thomas Cranmerus post mortem dicte uxoris sue presbiter effectus ac in sacro ordine sacerdotali constitutus quandam aliam mulierem Annam nominatam seu forsan aliter vocatam de facto quum de jure non deberet in suam conjugem accepit et in Archiepiscopum Cantuar' auctoritate predicta utcumque prefectus fuit ponit et articulatur ut supra. Item ponit et articulatur et si negatum fuerit probare intendit idem procurator, Quod ipse Thomas Cranmerus mulierem hujusmodi sic per eum secundo tanquam uxorem acceptam pro uxore usque ad mortem Henrici octavi nuper Anglie Regis clanculum tamen et (ut fieri potuit) secrete tenuit habuit et custodivit. Item procurator predictus ponit et articulatur et si negatum fuerit probare intendit, Quod memoratus Thomas Cranmerus a morte dicti Regis Henrici et tempore Edwardi sexti tunc immediate Anglie Regis eandem mulierem sic secundo acceptam non secrete ut prius sed palam publice notorieque et manifeste citra ullum pudorem et verecundiam tanquam suam uxorem et pro sua uxore tam in mensa quam alibi de facto tenuit acceptavit et tractavit et cum ea tanquam cum sua uxore cohabitavit prolesque et liberos multos ex eadem suscitavit et habuit ponit et articulatur ut supra. Item ponit et articulatur antedictus procurator et si negatum fuerit probare intendit, Quod dictus Thomas Cranmerus adeo impudens existens ut turpitudinem

suam in hac parte manifeste jactando detegerit et in publicum totius hujus regni Anglie conspectum notorie deduceret tempore dicti Regis Edwardi (et ipso regnante) publice asseruit et affirmavit, inter cetera, se dictam mulierem secundam ex multis antea annis in uxorem suscepisse et cum ea cohabitasse necnon proles et liberos ut prefertur ab eadem suscitasse ponit et articulatur ut supra. Item ponit et articulatur procurator antedictus et si negatum fuerit probare intendit, Quod prelibatus Thomas Cranmerus ad profundum malorum veniens (Christiana fide et religione penitus contemptis) in hereses suas quas longe antea imbiberat et maxime contra venerabile eucharistie sacramentum libros unacum copia istorum articulorum sibi ostensos propositos et traditos ac in margine hujus articuli expressos sive designatos eorumque vim formam tenorem et effectum edidit lingua partim Latina partim Anglicana saltem sic edi imprimique et orbi publicari fecit etiam suo nomine ipsasque hereses publice asseruit et docuit ponit ut supra. Item ponit et articulatur procurator supranominatus et si negatum fuerit probare intendit, Quod prefatus Thomas Cranmerus articulis quibusdam hereticis maxime inter cetera contra veritatem veramque presentiam corporis et sanguinis Christi in eucharistia editis et conceptis verumque et reale ac perfectum Christi corpus in ipso sacramento sub specie sive forma panis et vini notorie denegantibus sub nomine Cleri Cantuarien' falso editis et publicatis pastores rectores et ecclesiarum curatos non paucos subscribere coegit fecit et compulit ponit et articulatur ut supra. Item procurator antedictus ponit et articulatur et si negatum fuerit probare intendit, Quod dictus Thomas quia libros et articulos antedictos modis quibus potuit non cessabat defendere tum ut factionis et heresis sue participes in impietate retineret tum ut alios ad eandem nequiciam pertraheret auctoritate serenissime domine Marie Regine predicte (et ejus consiliariis suadentibus) e turri et carcere London' ubi ob sua enormia nephandaque scelera delicta et crimina detentus fuit ad Academiam Oxonien' ubi tunc parliamentum futur' sperabatur mittebatur

A defence of the true and catho' doctrine of the sacrament of the bodie and bloode of our saivor. Christe etc. *A discourse vpon the sacrament of the Lords supper solemplie handled at the vniuersitie of Oxforde by doctor. Petir Martir* etc. *Catachismus brevis Christiane discipline* etc. *Articuli de quibus in Sinodo Londonien'* a°. dni. 1552. etc. *An Aunswer of the most reuerende father in God Thomas Archebushop of Cant' vnto a craftie and sophisticall cavillacion deuised by Steven Gardiner* etc.

Hocque fuit et est verum publicum notorium manifestum pariter et famosum ponit et articulatur ut supra. Item ponit et articulatur et si negatum fuerit probare intendit procurator antedictus, Quod idem Thomas Cranmerus in dicta Academia Oxonien' (publica disputacione secum ex more scolarum habita) libros et articulos predictos publice pro viribus defendebat et sic quatenus potuit defendens exibilatus et convictus fuit Ponit et articulatur ut supra. Item ponit et articulatur procurator sepedictus et si negatum fuerit probare intendit, Quod memoratus Thomas Cranmerus quia sic libros articulos et hereses predict' pro viribus defendebat et quia modo premisso convictus cedere et ab eisdem recedere pertinaciter recusavit scolastico et academico Oxonien' decreto pro heretico et impio execratoque pronunciatus fuit et declaratus librique et articuli predicti pro hereticis impiis et execratis pronunciati similiter et declarati fuerunt, Ponit et articulatur ut supra. Item ponit et articulatur procurator predictus et si negatum fuerit probare intendit, Quod prefatus Thomas Cranmerus fuit et est merus et notorius schismaticus ex eo presertim quod non solum ab unitate catholice et universalis ecclesie ipsiusque ecclesie constitucionibus ordinacionibus ritibus decretis sanisque doctrinis et determinacionibus variis et innumeris modis atque a sede apostolica ecclesiaque Romana totius ecclesie catholice sola matrice summoque et Romano pontifice et domino nostro Papa ejusdem ecclesie catholice et universalis solo sub Christo capite recessit verum etiam ex eo quod tum hujus regni Anglie Regem Henricum octavum tum etiam plures alios hujus regni Anglie episcopos prelatos et proceres et magnates atque utriusque sexus personas quamplurimas sic recedere summoque pontifici et ejus ac sedis apostolice auctoritati renunciare procuravit et fecit et in ea parte ejus consilium et auxilium adhibuit etiam pluribus et variis modis quosdam eorum ad sic recedendum et renunciandum compulit et coegit necnon in ea parte specialis precipuusque et principalis seu quasi instigator et fautor fuit pro talique et ut talis fuit et est communiter dictus tentus habitus nominatus et reputatus palam publice et notorie, Ponit et articulatur ut supra. Item ponit et articulatur et si negatum fuerit probare intendit sepedictus procu-

rator, Quod prefatus Thomas Cranmerus auctoritate sedis apostolice et domini nostri Pape Cantuarien' Archiepiscopus ut prefertur consecratus et prefectus (inter cetera tempore consecrationis sue hujusmodi paulove antea aut citra) fidelitatem et obedienciam beato Petro sancteque et apostolice Romane ecclesie et sanctissimo domino nostro Pape tunc existenti ejusque successoribus juxta tenorem scedule presentibus annexe saltem in effectu prestitit et in ea parte juramentum ad sancta Dei evangelia subivit, Ponit et articulatur ut supra. Item ponit et articulatur procurator predictus, Quod dictus Thomas Cranmerus ejus fidelitatis obediencieque et juramenti prestacione predictis et ceteris premissis non obstantibus (sed penitus spretis et postpositis) spiritu perversi consilii ductus immo verius seductus non solum modo premisso ab ecclesie unitate sedeque apostolica et domino nostro domino Papa ejusque auctoritate recessit et alios supranominatos recedere et ut prefertur renunciare fecit procuravit et coegit in plurimasque et varias hereses lapsus sit, verum etiam ipsius summi pontificis et sedis apostolice auctoritatem in se assumere et usurpare presumendo saltem prophana et illicita auctoritate utendo (et omnino absque hujusmodi summi pontificis et sedis apostolice auctoritate) tam episcopos consecrare ceteraque ad solam sedem apostolicam et dominum nostrum Papam et ad nullum alium spectantia attemptare et peragere presumpsit: Quorum premissorum pretextu idem Thomas Cranmerus tum reatum crimenque heresis et schismatis tum etiam reatum perjurii etiam voluntarii notorie et manifeste incurrebat et incurrit: Hocque fuit et est verum publicum notorium manifestum pariter et famosum, Ponit et articulatur ut supra. Item ponit et articulatur procurator predictus et si negatum fuerit probare intendit, Quod licet hujus regni Anglie subditi et utriusque sexus persone nuper ad octo seu novem menses aut circiter elapsos a schismate pernicioso quo hoc regnum antea pestifere infectum fuit recesserunt atque ad ecclesie unitatem redierunt sedisque apostolice et sacrosancte Romane ecclesie ac domini nostri domini Pape auctoritatem receperunt acceptarunt et admiserunt et in ea parte a schismate et ab heresibus quibus infecti et involuti fuerunt reconciliacionem auctoritate dicte sedis apostolice et domini

nostri Pape obtinuerunt, Prefatus tamen Thomas Cranmerus animo perverso et indurato corde in heresibus suis et in schismatis reatu (quibus antea infectus fuit) adhuc involutus remanet et jacet infectus atque se in ea parte debite reconciliare ejusque heresi errori et schismati renunciare ad unitatemque ecclesie catholice et dominum nostrum Papam summumque pontificem caput ejusdem ecclesie redire contempsit et neglexit ac sic pertinaciter contempnit et negligit in presenti: Hocque fuit et est verum publicum notorium manifestum pariter et famosum, Ponit et articulatur ut supra. Item ponit et articulatur procurator predictus ac si negatum fuerit probare intendit, Quod premissa omnia et singula presertim in hoc regno Anglie fuerunt et sunt vera publica notoria manifesta pariter et famosa apud omnis ordinis homines etiam tam publica vera notoria manifesta et famosa quod ulla tergiversacione celari non possunt atque pro talibus et ut talia taliterque facta et perpetrata communiter dicta tenta habita nominata et reputata palam publice et notorie. Unde petit procurator illustrissimorum et serenissimorum dominorum Regis et Regine predict' ac procuratorio nomine pro eisdem jus et justiciam de et super premissis et ea continentibus quibuscunque conjunctim et divisim fieri et ministrari, Non arctans se ad omnia et singula premissa probanda nec ad onus superflue probacionis eorundem de quo protestatur specialiter in hac parte, Juris beneficio in omnibus semper salvo ac vestrum officium domine Judex antedict' in hac parte humiliter implorando. In dei nomine amen Ego Thomas electus Cantuarien' ab hac hora inantea fidelis et obediens ero beato Petro sancteque apostolice Romane ecclesie ac domino nostro domino Clementi Pape septimo suisque successoribus canonice intrantibus. Non ero in consilio aut consensu vel facto ut vitam perdant aut membrum seu capiantur aut in eos manus violenter quomodolibet ingerantur vel injurie alique inferantur quovisquesito colore. Consilium vero quod mihi credituri sunt per se aut nuncios seu literas ad eorum dampnum (me sciente) nemini pandam. Papatum Romanum et regalia sancti Petri adjutor eis ero ad retinendum et defendendum contra omnem hominem. Legatum apostolice sedis in eundo et redeundo honorifice tractabo et in suis ne-

cessitatibus adjuvabo. Jura honores privilegia et auctoritatem Romane ecclesie et domini nostri Pape et successorum predictorum conservare et defendere augere et promovere curabo, nec ero in consilio vel tractatu in quibus contra ipsum dominum nostrum vel eandem Romanam ecclesiam aliqua sinistra vel prejudicialia personarum juris honoris status et potestatis eorum machinentur et si talia a quibuscumque procurari novero (vel tractari) impediam hoc pro posse et quantocius potero commode significabo eidem domino nostro vel alteri per quem ad ipsius noticiam pervenire possit. Regulas sanctorum patrum decreta ordinaciones sentencias disposiciones reservaciones promisiones et mandata apostolica totis viribus observabo et faciam ab aliis observari. Hereticos scismaticos et rebelles domino nostro et successoribus predictis pro posse persequar et impugnabo. Vocatus ad Sinodum veniam nisi prepeditus fuero canonica prepedicione. Apostolorum limina Romana Curia existentia citra singulis annis ultra vero montes singulis bienniis visitabo aut per me aut per meum nuncium nisi apostolica absolvar licencia. Possessiones vero ad mensam meam pertinentes non vendam neque donabo nec impignorabo neque de novo infeudabo vel aliquo modo alienabo etiam cum consensu capituli ecclesie mee (inconsulto Romano pontifice) Sic me Deus adjuvet et hec sancta Dei Evangelia.—In dei nomine amen per presentis publici Instrumenti seriem cunctis appareat evidenter et sit notum quod anno Domini millesimo quingentesimo tricesimo tercio indictione sexta regni illustrissimi metuendissimi ac invictissimi principis et domini nostri supremi Henrici octavi Dei gracia Anglie et Francie Regis fidei defensoris et domini Hibernie excellentissimi anno vicesimo quarto mensis vero Marcii die tricesimo in domo Capitulari Collegii Regii sancti Stephani prothomartyris prope palacium Regium Westm' London' diocesis notorie situat' constitutus personaliter reverendissimus in Christo pater dominus Thomas in Cant' Archiepiscopum (ut dicebat) electus, in mea prothonotarii Regii ac notarii subscripti ac venerabilium virorum magistri Johannis Tregonwell legum doctoris et Thome Bedyll clerici a consiliis dicti domini nostri Regis, Richardi Gwent decretorum doctoris Curie Cantuar' Officialis principalis, et Johannis

Cocks legum doctoris dicti reverendissimi patris audiencie causarum et negociorum Auditoris ac Vicarii in spiritualibus Generalis, testium in hac parte specialiter adhibitorum presentia, protestaciones quasdam fecit legit et interposuit ac cetera fecit prout in quadam papiri scedula quam tunc ibidem in manibus suis tenuit et perlegit plenius continebatur. Cujus quidem scedule verus tenor (nil addito vel dempto) de verbo ad verbum sequitur et est talis. In dei nomine amen Coram vobis auctentica persona et testibus fidedignis hic presentibus Ego Thomas in Cant' Archiepiscopum electus dico allego et in hiis scriptis palam publice et expresse protestor quod cum juramentum sive juramenta ab electis in Cant' Archiepiscopos summo pontifici prestari solita me ante meam consecracionem aut tempore ejusdem pro forma potius quam pro esse aut re obligatoria ad illam obtinend' oporteat non est nec erit mee voluntatis aut intencionis per hujusmodi juramentum vel juramenta qualitercunque verba in ipsis posita sonare videbuntur me obligare ad aliquod racione eorundem posthac dicendum faciendum aut attemptandum quod erit aut esse videbitur contra legem Dei vel contra illustrissimum Regem nostrum Anglie aut rempublicam hujus sui regni Anglie legesve aut prerogativas ejusdem, Et quod non intendo per hujusmodi juramentum aut juramenta quovismodo me obligare quo minus libere loqui consulere et consentire valeam in omnibus et singulis reformacionem religionis Christiane gubernacionem ecclesie Anglicane aut prerogativam Corone ejusdem reipubliceve commoditatem quoquomodo concernen' et ea ubique exequi et reformare que michi in Ecclesia Anglicana reformanda videbuntur. Et secundum hanc interpretacionem et intellectum hunc et non aliter neque alio modo dicta juramenta me prestaturum protestor et profiteor, protestorque insuper quodcunque juramentum sit quod meus procurator summo pontifici meo nomine antehac prestitit quod non erat intencionis aut voluntatis mee sibi aliquam dare potestatem cujus vigore aliquod juramentum meo nomine prestare potuerit contrarium aut repugnans juramento per me prestito aut imposterum prestando prefato illustrissimo Anglie Regi. Et casu quo aliquod tale contrarium aut repugnans juramentum meo nomine prestitit protestor quod

illud me inscio et absque mea auctoritate prestitum pro nullo et invalido esse volo. Quas protestaciones in omnibus clausulis et sentenciis dictorum juramentorum repetitas et reiteratas volo a quibus per aliquod meum factum vel dictum quovismodo recedere non intendo nec recedam sed eas mihi semper salvas esse volo. Super quibus omnibus et singulis premissis dictus reverendissimus pater me prothonotarium et notarium predictum unum vel plura publicum seu publica instrumentum sive instrumenta exinde conficere ac testes superius nominatos testimonium perhibere rogavit et requisivit. Et deinde die mense et anno predictis dictus reverendissimus dominus Thomas electus in me et prelibatorum venerabilium virorum presentia testium ad hoc etiam adhibitorum dict' domum Capitularem exivit et ad gradus summi altaris dicti Collegii vestibus sacerdotalibus amictus ad recipiendum munus consecracionis perrexit ac ibidem coram reverendo in Christo patre domino Johanne permissione divina Lincoln' Episcopo pontificalibus induto super cathedram honorifice ornatam sedente, reverendis patribus Johanne Exon' et Henrico Assaven' Episcopis eidem Lincoln' Episcopo in actu consecracionis dicti reverendissimi electi assistentibus, genibus innixus quandam pergameni scedulam tenoris sequentis viz. In dei nomine amen Ego Thomas electus Cantuarien' ab hac hora inantea fidelis et obediens ero beato Petro sancteque apostolice Romane ecclesie ac domino nostro domino Clementi Pape septimo suisque successoribus canonice intrantibus. Non ero in consilio aut consensu vel facto ut vitam perdant aut membrum seu capiantur aut in eos manus violenter quomodolibet ingerantur vel injurie alique inferantur quovisquesito colore. Consilium vero quod mihi credituri sunt per se aut nuncios seu literas ad eorum dampnum (me sciente) nemini pandam. Papatum Romanum et regalia sancti Petri adjutor eis ero ad retinendum et defendendum contra omnem hominem. Legatum apostolice sedis in eundo et redeundo honorifice tractabo et in suis necessitatibus adjuvabo. Jura honores privilegia et auctoritatem Romane ecclesie domini nostri Pape et successorum suorum predictorum conservare et defendere augere et promovere curabo. Nec ero in consilio vel tractatu in quibus contra ipsum dominum nostrum vel

eandem Romanam ecclesiam aliqua sinistra vel prejudicialia personarum juris honoris status et potestatis eorum machientur et si talia a quibuscunque procurari novero vel tractari impediam hoc pro posse et quantocius potero commode significabo eidem domino nostro vel alteri per quem ad ipsius noticiam pervenire possit. Regulas sanctorum patrum decreta ordinaciones sentencias disposiciones reservaciones provisiones et mandata apostolica totis viribus observabo et faciam ab aliis observari. Hereticos scismaticos et rebelles domino nostro et successoribus predictis pro posse persequar et impugnabo. Vocatus ad Sinodum veniam nisi prepeditus fuero canonica prepedicione. Apostolorum limina Romana Curia existentia citra singulis annis ultra vero montes singulis bienniis visitabo aut per me aut per meum nuncium nisi apostolica absolvar licencia. Possessiones vero ad mensam meam pertinentes non vendam neque donabo nec impignorabo neque de novo infeudabo vel aliquo modo alienabo etiam cum consensu capitali ecclesie mee (inconsulto Romano pontifice) Sic me Deus adjuvet et hec sancta Dei Evangelia : manibus suis tenens ante lecturam ejusdem scedule et juramenti in eadem contenti prestacionem in mea et eorundem testium presentia asseruit et protestatus est se dictam scedulam lecturum ac juramentum inibi insertum prestiturum sub premissis protestacionibus alias per eundem eodem die in dicto domo Capitulari in mea et eorundem testium presentia habitis et factis et non aliter neque alio modo. Et incontinenter post premissa eandem scedulam perlegit et ut in eadem continetur juravit. Super quibus assercione et protestacione per eundem modo premisso tunc ibidem factis unum vel plura publicum seu publica exinde conficere instrumentum sive instrumenta ac testes prescriptos testimonium perhibere etiam tunc ibidem rogavit et requisivit. Quibus sic peractis die mense et anno predictis ac solenni consecracione ejusdem reverendissimi patris finita et expedita, Idem reverendissimus pater dominus Thomas Cantuar' Archiepiscopus ante dictum summum altare pallium recepturus in mea et dictorum mag' Johannis Tregunwell Thome Bedill et Richardi Gwent testium predictorum ad hoc specialiter adhibitorum presentia ante prestacionem juramenti infrascripti iterum protestatus est se hujusmodi

sequens juramentum sub eisdem protestacionibus ut premittitur in dicto domo Capitulari habitis et factis ac superius descriptis et non aliter neque alio modo prestiturum et juraturum ac ibidem immediate post premissa juramentum sub forma que sequitur. In dei nomine amen Ego Thomas Archiepiscopus Cant' ab hac hora inantea fidelis et obediens ero beato Petro sancteque apostolice Romane ecclesie et domino nostro domino Clementi Pape septimo suisque successoribus canonice intrantibus. Non ero in consilio aut consensu vel facto ut vitam perdant aut membrum seu capiantur mala capcione. Consilium vero quod mihi credituri sunt per se aut nuncium seu literas ad eorum dampnum me sciente nemini pandam. Papatum Romanum et regalia sancti Petri adjutor eis ero ad retinendum et defendendum salvo meo ordine contra omnem hominem. Legatum apostolice sedis in eundo et redeundo honorifice tractabo et in suis necessitatibus adjuvabo. Vocatus ad Sinodum veniam nisi prepeditus fuero canonica prepedicione. Apostolorum limina Roman' Cur' existentia citra singulis annis ultra vero montes singulis bienniis visitabo aut per me aut meum nuncium nisi apostolica absolvar licencia. Possessiones vero ad mensam mei archiepiscopatus pertinentes non vendam neque donabo nec impignorabo neque de novo infeudabo vel aliquo modo alienabo (inconsulto Romano pontifice) Sic me Deus adjuvet et hec sancta Dei evangelia prestitit et juravit.—Super qua protestacione sic ut premittitur per eundem reverendissimum tercio facta et habita, Idem reverendissimus pater me prothonotarium et notarium publicum subscriptum unum vel plura publicum seu publica instrumentum sive instrumenta exinde conficere ac testes predictos testimonium perhibere de et super eisdem etiam tercio rogavit et requisivit. Acta fuerunt hec omnia et singula prout suprascribuntur et recitantur respective sub anno Domine indictione anno regni Regis predicti mense die et locis predictis, Presentibus tunc ibidem venerabilibus viris prenominatis testibus ad premissa respective ut premittitur adhibitis et requisitis. Et Ego Richardus Watkyns in legibus baccalaurius dicti domini nostri Regis prothonotarius quia premissis omnibus et singulis dum sic ut premittitur sub anno Domini et regni dicti domini nostri Regis mense die et loco predictis agebantur et fiebant unacum

prenominatis testibus presens personaliter interfui, Eaque omnia et singula sic fieri vidi et audivi ac in notam sumpsi, Ideo hoc presens publicum instrumentum manu alterius (me interim aliter occupato) fideliter scriptum exinde confeci publicavi atque in hanc publicam formam redegi [a]signavi et nomine meis solitis signavi rogatus et requisitus in fidem et testimonium omnium et singulorum premissorum. Quibus quidem processis et actis nostris antedictis plenariam et indubitatam fidem tam in judicio quam extra ac alias ubilibet in agendis adhibend' fore volumus et per presentes decernimus, Vobisque reverendissimo patri domino Jacobo Cardinali et Delegato antedicto de premissis omnibus et singulis per presentes presentiumque vigore cum omni debita reverencia et honore certificamus informacionem damus et referrimus. In quorum omnium et singulorum fidem et testimonium premissorum presentes literas sive hoc presens publicum instrumentum processum nostrum hujusmodi in se continen' exinde fieri et per prefatum providum virum magistrum Johannem Clerk notarium publicum scribam nostrum predict' subscribi et publicari mandavimus nostroque sigillo jussimus et fecimus appensione communiri. Data et acta fuerunt hec omnia et singula prout suprascribuntur et recitantur sub anno Domini indictione pontificatuque ac mense diebus et locis superius respective specificatis presentibus venerabilibus et circumspectis viris et personis superius respective etiam nominatis cum multis et quasi innumeris aliis testibus ad perhibendum exinde testimonium specialiter rogatis et requisitis.

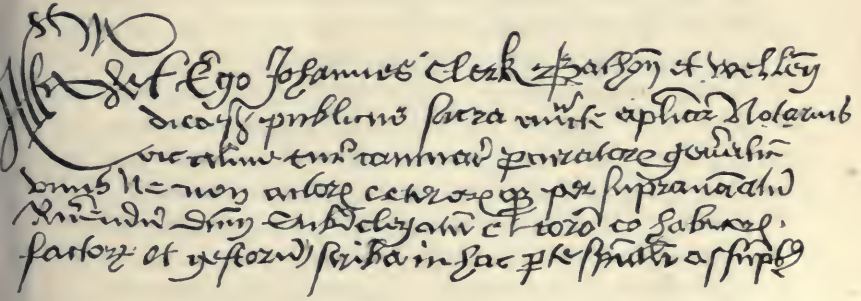
[a] It is *signavi* in the MS, but *signoque* was probably intended.

Et Ego Johannes Clerk Bathon' et Wellen' diocesis publicus sacra auctoritate apostolica Notarius ac alme Curie Cantuar' procuratorum generalium unus, Necnon actorum ceterorumque per supranominatum reverendum dominum Subdelegatum et coram eo habitorum factorum et gestorum scriba in hac parte specialiter assumptus, Quia literarum commissionalium sive subdelegatoriarum predict' presentacioni onerisque suscepcioni earundem ac procuratorii exhibitioni et articulorum dationi prefatique domini Thome Cranmeri partis exadverso principalis responsioni testiumque productioni et examinacioni predictis modo premisso respective factis, Atque ceteris premissis omnibus et singulis dum sic ut

premittitur sub anno Domini indictione pontificatu mense-que ac diebus et locis superius respective specificatis coram prenominato reverendo domino Subdelegato et per eum agerentur et fierent unacum testibus prenominatis presens personaliter interfui, Eaque omnia et singula sic fieri vidi et audivi, Ideo exinde notam sumpsi et hoc presens publicum instrumentum manu aliena (me interim aliis impedito negociis) fideliter scriptum exinde confeci subscripsi et publicavi atque in hanc publicam et auctenticam formam redegi. * Signoque et nomine meis solitis et consuetis signavi et [in] fidem et testimonium premissorum rogatus specialiter et requisitus.

Jo. Clerk.

* To the notarial device of J. Clerk, which appears here again in the MS. the six lines engraved below are opposite, being repeated from the beginning of the final attestation in p. 1112; and they present a fac-simile of the hand-writing.



ADDENDA.

No. III.

Supplement to *Cardinal Pole's Instructions for his Messenger to the Queen.*

See Appendix, Num. LXXV. pp. 921—935.

FOR the conclusyon of all thatt ys comprysed in your instruction, as that the whiche conteyneth the hole somme of my poore advise and counsell it pleasyth her grace to aske of me, yow shall saye that my moste humble desyer is that in all deliberation her grace shall make toucheing the mayntenaunce of her state, the same wyll euer well pondre and consydre what the providence of God hath showed therein, above that which hath bene showed in her predecessours kyngs of the realme in this one poynct, whiche is to have the crowne not onle as a kyngs dowghther and heyr, but hath ordered that this poyncte off ryght inherytaunce shall depend, as it doyth, of the authoritie he hath geven to his churche, and off the See of Rome, whiche is the See Apostolyk approveng her mother to be legittimate wyffe off Kyng Henrye the Eyght, wherebye she is bounde both afore god and man as she wyll showe her selffe the very doughther off the sayde Kyng Henrye the Eyght ryght heyr off the crowne, so also to showe her selffe ryght doughtier off the Church and of them that be resyde...in the See Apostolyke, who be the ryght heirs to Peter, to whome and hys successours Christe chiefe

hedd of the Church in heven and in earthe hath gyven in earth to bere hys place, toucheng the rule off the same churche, and to have the crowne thereoff. Which well consydered and pondered her grace shall sone see how in her person the prouydence of god hath ioyned the ryght she hath by her father in the realme, wyth the ryght of the church, thatt she can nott prevayle by the one, excepte she ioyne the other wythall, and they thatt wyll seperate thise twoo, take away not onlye halfe her ryght, but her hole ryght, beyng not so moch heyr because she ys kyng Henryes onlye doughtier wythout yssue male, as she ys his lawefull doughtier, which she hath by the authorytie off the Churche.

Which thing prudentlye and godlye considred she can nott but see what faithfull counsell this is, that above all acts that in this parlament shall be made, doth aduertyse her grace, to establesh that the wych parteyneth to the establesheng off the authoritie off the Churche and the See of the same, wyth rendreng to hym that is ryght successour to Peter therein his ryght tytle off hedde in the church in yearthe, wythout the which she can not be ryght hedde in the realme, and this estableshed, all controuersye is taken awaye, and who wyll repyne vnto this, he doth repine to her ryght off the crowne.

Wherefore this is my furst aduyse, that this poyncte above all other shuld be entreated and enacted in the parlament, And so I knowe her graces full mynd was and is that it shuld be, but she fearith difficultyes, and hereapon dependeth that her grace asketh my poore aduyse how this difficultyes may be taken away.

Vnto this yow may saye, that they muste be taken away by the healpe off him that by his highe provydence above mannes expectation hath gyven her all redyé the Crowne, which wyll have as well this second act knowen of the mayntenaunce thereof to depend off him, as the furst in atteyneng therto. And to have his healpe the meane is, by humble prayer, wherein I wold advertise her highnes not onlye to gyve her selff to prayer, but also by almes to the nede excitate the myndes off other to prayer, these be the meanes off moste effycacye, and wyth this to take that ardent

mynde to stableshe the authoritie off the Church casteng away all feare off man, that she toke to have her crowne, and not so moche for her owne sake as for the honour off god, which gave her the crowne, And yf ony dyfficultye shuld be feared in the parlament herein, leve the honor to take away the dyfficultie thereoff to none other, but assume that parson to her selffe, as most bound therevnto, and to propone yt her selffe, which I wold trust to be off that efficacye that yff inwardlye ony man wyll repugne, outwardlye the reasons be so evydent for this part that ioyned wyth the authoritie off her parson beyng proponent, none wyll be so hardye, temerariouse, nor impious, that wyll resyste. And if in this deliberation it shuld seme straunge to put furth thise matters in the parlement, as I have sayd in the instructions wythout comunicateng the same wyth ony off her cownsell, I wold thinke ytt well her grace myght conferre it wyth twayne off the chefest that be counted off the people moste nere her fauour, one spirituall and an nother temporall, wyth declareng to them, furst how touching her conscyence afore god, and her ryght afore the world she can neuer be qwyett vn tyll this matter be stableshed touching the authorytie off the Churche, reqwyreng their vttermost healpe in that as if she shuld fyght for the crowne, her majestye may be suer the putteng the same furth wyth that erneste maner, they wyll not lacke to serve her, and thei may serve greatlye in the parlament after her grace hath spoken, to prosecute and justyfye the same wyth efficacye off wordes to gyve all other example to follow, her grace leaveng this part vnto them, that if the name off obedyence to the Pope shuld seme to bryng as it were a yoke to the realme or ony other kynde of seruytute, besyde that it shuld be profytable to the realme both afore god and man, that her grace that bryngeth it in again wyll neuer suffir it, nor the Pope himselfe reqwyreth no such thing, and herein also yf they saye that my person beyng the meane to bryng it in wold neuer agree to be an instrument thereoff, if I thought ony thraldome shuld com therbye, thei shall neuer be deceyued off me. And yff thei wold say besyde I wold neuer haue taken this enterpryce apon me except I thought by

the same to bryng greate comfert to the countreye, wherein the Popes authorytie beyng accepted I wold trust shuld be so used that it myght be an example off comfort not onlye to that countreye butt to all other that hath rejected it afore and for that cawse hath bene euer syneth in great myserye. This is the summe off all my poore aduyse at this tyme, in this case, whereoff I besech almyghtie God so moche may take effect as shall be to his honour, and welth to her grace, and the hole realme besyde. Amen.

THE END.

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